

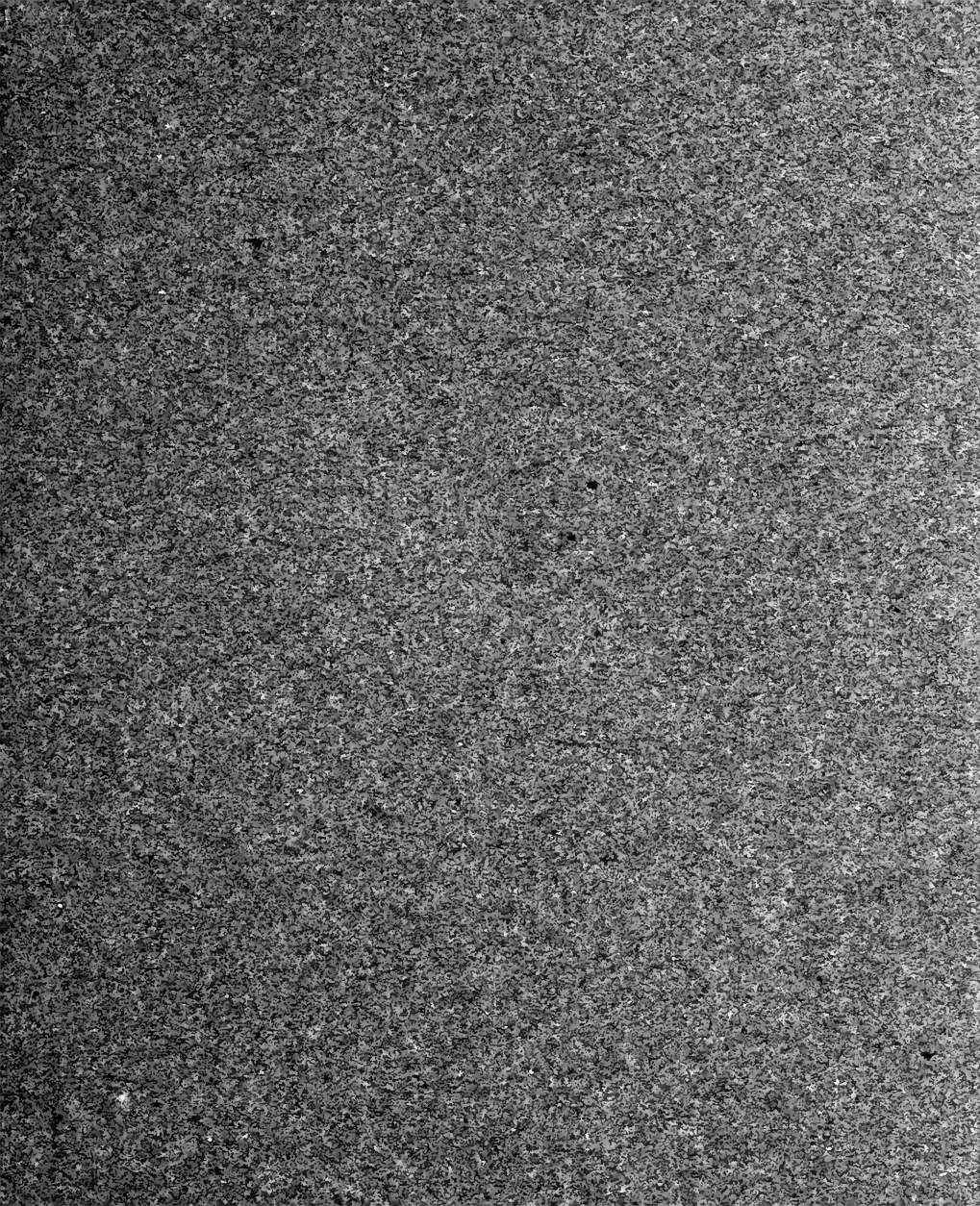
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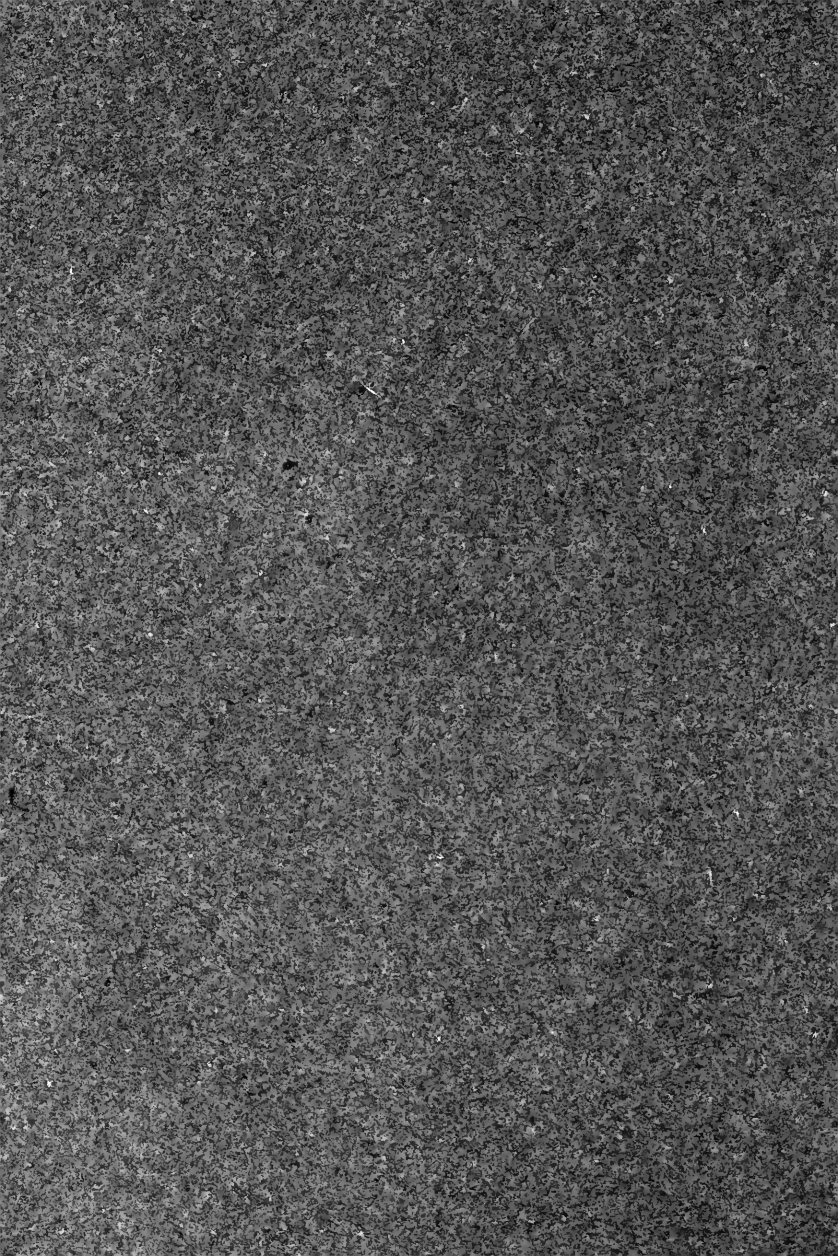
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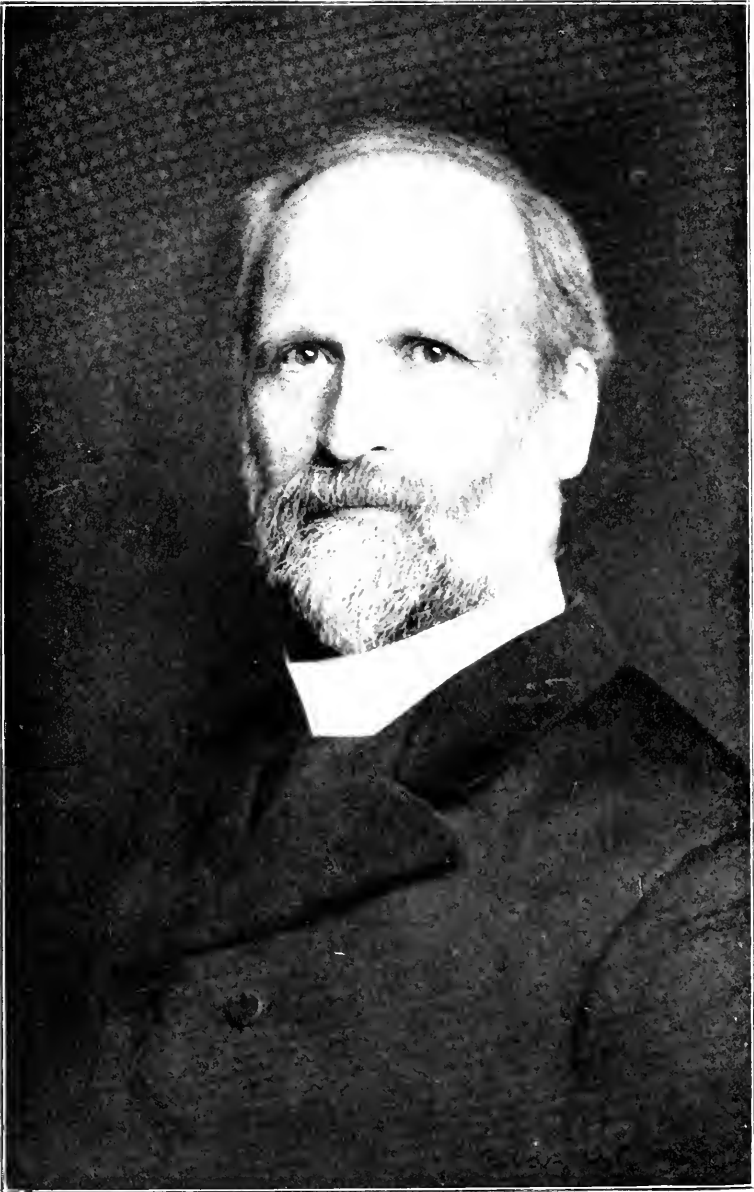
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BISHOP JOB SMITH MILLS, A.M., Ph.D., D.D.

Life of
Bishop J. S. Mills, D.D.

By
REV. W. R. FUNK, D.D.

Introduction By
REV. S. S. HOUGH, D.D.



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A WORD



IT has been a pleasure to study the life of that great man, Bishop Job Smith Mills. One can not feel satisfied with his effort when he knows there are so many things that might be said with profit to the reader. The personal inspiration of his life was so refreshing as he mingled among us that it seems almost a presumption to try to write its history.

His family and close personal friends have been so frank and candid that I have been helped very much by them in reaching conclusions both in point of character and dates of history. I am indebted to a large number of Church men and acquaintances, who have aided me in gathering facts, for, aside from his missionary journeys, Bishop Mills kept no records of events, no matter how very important they might have been. His family has been insistent that only facts be recorded about which there could be no question. Mr. Alfred Keister Mills, the Bishop's son, has in every way assisted me.

The Church is missing the enthusiastic, optimistic, courageous influence of his energetic leadership. This effort to set forth his life is made with the hope that young men may seek success in the Master's service in the face of all difficulty as the Bishop did. I offer no apology, only that, I am sorry this good and beautiful life does not have a far better setting than that given it in this volume.

W. R. FUNK.

Dayton, Ohio, August 1, 1913.

INTRODUCTION



THE life of a Christian is a revelation of God; it is the gospel in action. The biography of a great man is both an exhibition of the power of the gospel, and a history of the times in which the man lived. God reveals himself through character. The Bible itself is chiefly a book of biographies. God is still speaking through the lives of men. What he desires to put into the life of any generation he first gives to the leaders of that generation.

Bishop J. S. Mills, D. D., whose life's story is told in this book had large revelations from God for the work of His church. The record of his struggle, rise, service, and achievements as here set forth is most inspiring. But few men have overcome such giant difficulties, and risen to such supreme heights in scholarship and service.

“He held no council with unmanly fears,
Where duty called he confidently steered;
Faced a thousand dangers at her call,
And trusting in his God surmounted all.”

Dr. Funk, who had most intimate associations with Bishop Mills as a co-worker for more than sixteen years has interpreted his life in such a way as to make this biography extremely interesting and faith stimulating.

This book takes the reader into the current of a vigorous life—a life of intense study and

INTRODUCTION

research—a life of action. It reveals a soul lit up with the vision of God and pouring itself out in self-sacrifice for the uplift of the race.

Bishop Mills was the only man in our denomination who served as pastor of a circuit, college pastor, presiding elder, college professor, college president, and bishop, and who then touched all the conferences in the United States and all of our five foreign fields with his impressive personality and able addresses. His active work while living, brought forth a large spiritual harvest. The aftermath of his influence which will come to our Church through the reading of this book will be very great. It is the privilege of all who ponder this message to seek to discover the principles which made possible such a strong personality, and to become a partner with Jesus Christ in carrying to completion the tasks for the promotion of which Bishop Mills lived and died.

S. S. HOUGH

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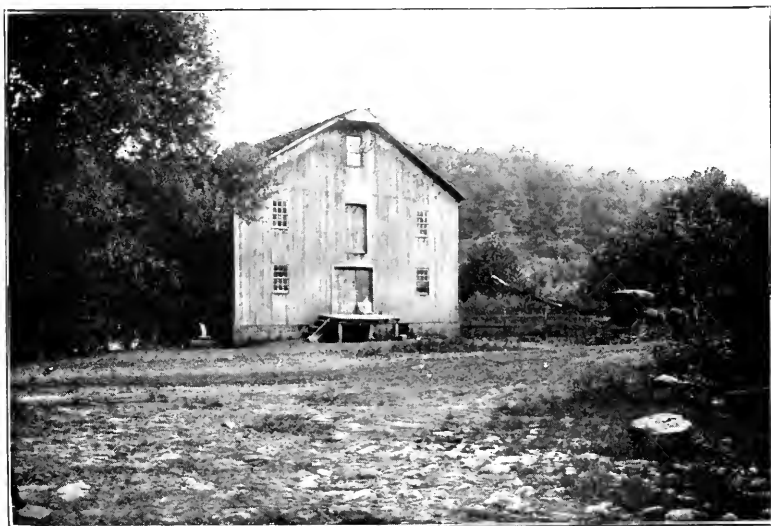
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THE OLD MILL WHERE THE FAMILY FLOUR WAS GROUND

HIS ANCESTRY

CHAPTER I

HIS ANCESTRY



EVERY life has a real value. The measure of its importance depends upon its usefulness in the upbuilding of personal character, the betterment of society, the defense of truth in national life, and the service rendered in the kingdom of Jesus Christ. It is not an easy task to place a proper estimate upon a great life spent in the interest of humanity. In the business world the calculation is more easily made, for it is based upon the accumulations of possessions; in the field of science, the conclusion is quickly reached, because a new discovery or extraordinary achievement attained by an individual at once makes his reputation national or international. In the field of letters and education the same rule obtains—he who is willing to pay the price of success wins a high position in the public mind. But, in the field of self-sacrifice for the betterment of others, the condition is changed; for, in many cases, he who accomplishes most for the individual and the community is the least known, and the value of his life is much greater than the common estimate placed upon it.

On this account, to write the life of a minister of the gospel of Jesus Christ, whose purposes were unselfish, and whose services were rendered

entirely to others, and place it in the proper setting, is an impossibility, for only eternity itself will reveal the true value of such a life. In writing the life of Bishop Job Smith Mills, who was born February 28, 1848, and died September 16, 1909, I realize how limited words are to present to the world the accomplishments of this noble man.

As one studies the biographies of great men, the mind makes serious inquiry as to the causes leading to the development of these characters that stand out so prominently in each peculiar field of activity and service. The accepted truism that there is no object of existence without a cause, is as true in the mental and spiritual, as it is in the physical world; and, when a life is peculiarly strong in the service it has rendered to men, one naturally asks, "Why?" and, in answering this question, is forced to seek antecedent conditions. These preconditions have much to do with the growth and development of a life that becomes productive. In the life of Bishop Mills, the study of his ancestry is most interesting; for, as we start backward, we meet historic conditions that at once account for the fundamental elements of character that were so prominent in his life.

On the paternal side, the parentage of Bishop Mills is easily traced, with unmistakable exactness, to the colony of William Penn. Through the kindness of members of the Mills family, the following historic setting of the ancestral life of Bishop Mills is given:

"The British government became indebted to William Penn's father, who was an admiral in the navy; and, on the death of the father, the son in-

herited a large sum, taking in settlement a vast tract of land now embraced in the State of Pennsylvania. William Penn was a minister in the Friends or Quaker Church, and, getting together one hundred other men and women of like faith, the little company set sail for America, where they hoped to establish a settlement in which the colonists might worship God with religious liberty and freedom of conscience. They had not been long on the ocean until King Charles II., imitating the act of a king who reigned many years previously, repented that he had arranged with the Quakers to settle in America. Accordingly, the king sent a detachment of soldiers to overtake, capture, and exchange Penn and his associates for a cargo of sugar. Providence, however, frowned upon the dastardly attempt of the soldiers, their vessel being wrecked and the expedition brought to naught. The colonists, in due time, reached their destination in safety and made the first permanent settlement in Pennsylvania, where the city of Philadelphia now stands. This was in 1683. After making a treaty of peace with the Indians, (which was never dishonored,) Penn divided his grant among the colonists, giving each a very liberal allotment; one, Thomas Williams, receiving a whole township. This man Williams, who lived to be more than one hundred years old, was a minister, and belonged in the direct ancestral line of the Mills family.

“After the expiration of some years, a number of the Quakers left Philadelphia and settled in Georgia and North Carolina. In the latter State, about the year 1775, was born Gideon Mills,

whose father's name was Reuben Mills. After a sojourn of a few years in their new location, the Quakers felt they must make a second move in the western world, since slavery was quite in opposition to their traditional ideas of freedom, and the right of suffrage was restricted to owners of slaves; they then emigrated, some to Tennessee, some to Ohio.

“Those who came to Ohio settled near Barnesville, Belmont County. Gideon Mills was a member of the settlement thus formed, and here, on July 28, 1814, Lewis Mills, son of Gideon and father of Bishop Mills, was born. The other children born into this home were Eli, older than Lewis, and, younger than he, Isaac, Esther, Hugh, Reuben, Issachar, William, Thomas, and Ezra. In 1821 Gideon Mills removed from Belmont County and settled in Morgan County. Here Lewis grew up and married Miss Sarah Balderston, who died a few years later, and he was subsequently married to Mrs. Ann Hopkins.

“Lewis Mills was a man of strong, vigorous character, having a well-balanced mind with unusually good judgment, was very skillful in the use of tools, a leader in church and educational work, and scrupulously honest in all his dealings. He was for several years a justice of the peace, and so satisfactory were his decisions that very few ever appealed from his judgments, and no superior court ever reversed them.”

Bishop Mills' father was twice married, the name of his first wife being Sarah Ann Balderston. To them were born a son and two daughters; then death entered the home and deprived the fam-

ily of the love of wife and mother. Two years after the death of his first wife, Lewis Mills was married to Mrs. Ann Hopkins. Here, again, I am privileged to use the family history as given by the brother of Bishop Mills: "The second wife of Lewis Mills was a native of Virginia, being stolen from her native State when a girl of six years and brought to Morgan County, Ohio. She was an orphan, and lived with a family by the name of Smith for the first few years of her life, from which it was supposed that her name was Smith, but later developments indicate that her real name was Jackson, and that she was related to those of Southern fame bearing that name. She was a woman of strong and beautiful character, a devoted wife and a most affectionate mother.

"The family home of Lewis Mills and Ann Hopkins was established about three miles north of the little town of Bartlett, Washington County, Ohio. Here grew up five sons and two daughters, Emma, the youngest daughter and child being called to higher service when only five years old. The names of the other children in order are: Thomas W., Job S. [Bishop], George S., John A., William J., Sarah L., and Rebecca Z."

Lewis Mills was brought up a member of the Friends Church, belonging to that substantial Quaker stock that produced such strong characters in the communities in which they lived. His mother, Ann Smith, was also reared in the church of the Friends, though never uniting with the church; but during the life of her first husband, George W. Hopkins, they were both members of the Methodist Episcopal Church. It is easy to

conclude that the ancestry of Bishop Mills was religiously inclined. Shortly after the marriage of Lewis Mills to Ann Smith Hopkins the United Brethren in Christ began their work in the community in which the Mills family resided; and, when this organization started, they cast their lot with the new church and became members of the United Brethren in Christ, remaining in that communion until their death.

The home of Bishop Mills' childhood was one of piety and Christian instruction. Family worship was regularly maintained; and this was one cause of his earnestness in behalf of the continuance of this form of Christian service, saying, as he often did, that he was greatly strengthened by the observance of this home devotion. His parents did not doubt their right to seek divine guidance each morning, and every evening closed the day with thanksgiving and praise to their Heavenly Father. This rule of the household was also extended to include attendance at the Bible school and the regular church services, and applied to all members of the family, old and young alike. This requirement brought the children into complete touch with the church and made lasting impressions in favor of the truth of God and the advantage of a true Christian life.

Having recently visited the neighborhood in which Lewis and Ann Mills lived, it was not difficult to learn the reason why this family was held in high respect in the community.

The father was a strong man, whose integrity and will-power fitted him to hold the highest office in the community—justice of the peace. It was

his delight to secure settlement of all disputes between neighbors rather than go to law; so his court was, in most cases, the court of last resort, not because an appeal could not have been taken, but because his decisions were universally just and his influence so great that the contestants were usually satisfied with the verdict rendered. It is recorded of him officially that no decision he ever rendered was reversed by a higher court. This showed a fairness and uprightness in judgment that marked him as an exceptional officer.

The mother was a remarkable woman. She was of medium size, with brown eyes, and rather dark complexion, possessing a very generous nature, and deeply sympathetic in all relations to her home. It is said of her that her devotion and care of her son Job was used of God to extend his life. She especially nestled him close to her bosom in the trying days of his childhood, when life was a constant uncertainty to him. It is also a matter of record that Mrs. Mills always encouraged her son to give himself to Christian service, and never once entered any protest; but rather opened the way as far as she was able, for him.

The trustworthiness, honesty, and generosity in the life of the Bishop finds their antecedents in the lives of both father and mother. Their neighbors, some now living, bear unmistakable testimony to this fact. The lives of these good people fell as a rich benediction on the life of the son who, in time, blessed the world with a noble and fruitful life.

It is interesting to study the conditions of the nineteenth century and to see the molding in-

fluences which preceded the beginning of the new life of humanity as it was exemplified in the career of our distinguished brother.

All historians agree that the nineteenth century was very widely removed from the conditions obtaining in the eighteenth century, and a greater difference is noted as, in retrospective view, we look back into the preceding centuries. It is interesting to note that not an ocean steamer, or railroad car, or telegraph line was in operation when Napoleon was defeated at the Battle of Waterloo. The one word that analyzes the condition of nations as they were related the one to the other in their intercourse, whether social or commercial, is the word "isolation."

The rule of monarchs, kings, and potentates was almost absolute up until the beginning of the nineteenth century. Personal freedom, moral and intellectual, as well as social and national, was almost a thing unknown in any national life. Civilization had been retarded by this condition. Slavery existed in all of its forms, whether legalized in the ownership of chattels, or seen in that milder form of national serfdom, where tribute made the subject a peasant in name and a slave in action; in every one of these cases, human liberty was either ruined or crushed. Sympathy between communities or nations did not exist, and he who would study history must study it from this standpoint, and he who would analyze a character must seek its elements in this field of inquiry.

The march of civilization has been so rapid during the nineteenth century that we who live in the beginnings of the twentieth century can

scarcely appreciate what it has meant to the race to have the influence of the fraternizing of nations such as we have to-day. To get the settings, therefore, of a life like Bishop Mills', where every pulsation beats in accord with the new order of things, we need to analyze the national life and to see how these things affected him and impelled him with a serious consciousness, to do the work he ought to do for humanity and God.

The French Revolution of 1815 preceded his birth by only thirty-three years. This revolution in France marked a change in the order of things in Europe, for all historians agree that never again did that continent return to, or resume its ancient conception of complete subjection of the individual to national life.

Thirty-two years before the birth of our subject the first steamer crossed the Atlantic Ocean. Twenty years before his birth came the railway, which, in subsequent years, became the mighty medium of commercial life and development. Only three years preceding his birth was the first telegraph message sent from one city to another, and the world began an interchange of knowledge that has produced a great effect upon human intelligence, and brought to us a new era of life. It was in the period of his birth that a new relationship was established between the Old World and the New. Up until this time the thought of Europe had controlled the colonies; but the effect of the War of 1812 and the establishment of peace, the signing of that remarkable paper known as "The Treaty of Ghent," and later the Monroe Doctrine,

as worked out by President Monroe, was a new era of life and thought.

The trials of the new republic in the subsequent years were many, for the sword of Bonaparte manifested itself in connection with complications arising between the United States and the little kingdom of Hayti.

When we remember that the father of Job S. Mills was born one year previous to the Battle of Waterloo, and his mother five years afterward, we see the importance of a study of the history during the period of their lives. The tariff question, which has concerned almost every Congress since 1828, was first debated when Lewis Mills was fourteen years of age. It was in this same year that Andrew Jackson was elected President of the United States, and the Whig Party was brought into existence by Henry Clay and Daniel Webster. The father and mother of Bishop Mills lived during the period when Hayne and Webster had their remarkable debate on "Nullification and Secession," Hayne supporting the doctrine of State rights and Webster defending constitutional supremacy.

From 1814, the time of the birth of his father, to his own birth in 1848, there were periods of unrest and wars, following each other in close succession. It was during this time that his parents formed their opinions and fashioned their lives, which, in turn, influenced that of their son. Being quiet, rural people, they heard with alarm the meager reports that came of the Indian Wars. The passing of the Revolutionary heroes, such as Adams and Jefferson, had great effect upon them.

Monroe died in 1831 and Charles Carroll, the last signer of the Declaration of Independence, in 1832. Thus passed those who were especially instrumental in the forming of the new republic. Chief Justice Marshall died in 1835 and President Madison in 1836. The marking of this period of transition is important in the lives of the parentage of Bishop Mills. The coming in of Jackson, Clay, Webster, Calhoun, Harrison, Van Buren, Scott, Tyler and Zachary Taylor also has a bearing upon the life that we are to study in this connection.

In 1840, just eight years before the birth of Bishop Mills, the population of the United States was only seventeen millions. This in itself is cause for careful study of his life, with its bearing upon conditions at the time of his death. The Mormon question was raised just a few years previous to his birth. The great riot of Carthage, Missouri, over the Mormon agitation was in 1844. James K. Polk was nominated for President May 29, 1844, and the news of his nomination was sent by telegraph from Baltimore to Washington—the first electric message ever sent. This alone marked an epoch in the history of civilization. Professor F. P. Morris, of Massachusetts, began his experiments in this field of activity in 1832 and twelve years afterward sent this message announcing the nomination of President Polk. The Mexican War was begun in 1846, and Zachary Taylor won his distinction as a commanding general. He was by many considered to be superior to General Scott, who was Commander-in-Chief of the Armies of the Republic. At this same time we hear the first of General John

C. Fremont, who was west of the Rocky Mountains seeking to control the invasions of the Mexicans in southern California. In 1846 the treaty with Great Britain, affecting the northwestern boundaries of our country, was consummated, in which Great Britain won every point of advantage. The treaty with Mexico, closing the Mexican War, occurred in the winter of 1847-48, and the proclamation of peace was made by President Polk July 4, 1848.

As Bishop Mills was born February, 1848, he came into the world at the time of the treaty with Mexico, and was but a few months old when the proclamation of peace with that country was written. It was in the year of his birth, near Sacramento, California, that Captain Sutter employed a number of laborers to dig a ditch for a mill-race, to conduct water for power, and his workmen discovered gold, which resulted in the gold excitement known in history as the "Gold Fever." Bishop Mills was a baby when the city of San Francisco was but a Spanish hut village. Henry Clay and Daniel Webster were in the prime of their influence at the time of his birth. Thus we can see why there should come to him such influences as would make for a strong and positive nature; an energy in thinking that would result in a wide vision and a broad comprehension of local, national, and international affairs, for Bishop Mills as a thinker reached the remotest parts of the earth and encompassed the globe.



MILL DAM WHERE HE WENT SWIMMING



THE HOME CHURCH, WHERE BISHOP MILLS WAS CONVERTED
AND JOINED CHURCH

CHILDHOOD LIFE

CHAPTER II

CHILDHOOD LIFE



THE birthplace and residence during the period of childhood and youth have much to do with the formation of character in the individual. No more striking example of this truth can be obtained than that found in the life of Abraham Lincoln, who was born in the obscure and almost barren mountains of Kentucky. No one can visit the old Lincoln farm without the question arising, "Can any good thing come out of this community?" The same question was asked in reference to the home city of our Lord and Master; and, without reflecting upon the community in which Bishop Mills was born, it might, with propriety, be asked of that rugged, isolated locality in Washington County, Ohio, where he first saw the light. Abrupt hills, approaching the magnitude of mountains, deep forests and rushing, bubbling streams mark the place where he spent his childhood.

He was born near the little village of Bartlett, in a small log house, one of the first built in that community. At that time very little of the land was cleared. Even now it is not considered very productive, for it is difficult to maintain the soil in a high state of cultivation on account of the unevenness of the ground and the steepness of the hills. But there is a law of compensation entering

into everything that God has arranged; and, while the earth has not been so fruitful in the production of crops, it has been very productive of minerals and oil, so that, from a financial standpoint, many of the people of Washington and Morgan counties have been reaping harvests of wealth from the internal values of those great hills. This, however, was not in the immediate locality where Bishop Mills was born, and where his brother and family still reside.

It is most interesting to study the effect of these conditions, influenced as he must have been by the simple surroundings of his childhood. His great love of nature found its beginnings in the experiences of these early days. No one loved nature better than he. He lived in it; he breathed its spirit. He was a student of nature all his life, and many of his most telling illustrations in his deepest discourses were drawn from this field of inquiry.

The house in which he was born was, in itself, an object of interest. As described by those who saw it, it was the humblest of the humble. Its appearance and arrangement were such as to give conclusive evidence that the parents of Bishop Mills did not make the physical home, with its appointments and comforts, paramount; but, rather, the people living their lives there were the greatest element in the character of the home. This is in bold contrast to the conditions as they are to-day, when the character and quality of the home is estimated by the exterior architectural appearance and the internal furnishings. In many instances the development of character is secondary

to the physical or material condition. The first vision of this child revealed a substantial, unvarnished home, where love, not tapestry or glitter, was the inspiration.

In a deep ravine, with hills surrounding on three sides, and a small receding valley on the other, was located the birthplace of Bishop Mills, sheltered in every particular from the fierce north and the blighting east winds. It would seem almost providential that he should have been thus protected, for his childhood days were days of physical weakness and struggle for continuing life. The house in which he was born has passed out of existence; not even a picture of it being preserved; but the house of his grandfather, located on an adjoining farm, is given in illustration in this book, and is said to be superior in every way to the home in which Job S. Mills was born.

About a mile from his residence is the old mill, a center of attraction, to which he went very frequently when he was a boy. On a trip of investigation made by the writer and his son to this community, the picture of this ancient mill was taken especially for this volume. In a careful study of the old mill and its surroundings, is revealed the simple life of the community. A patron had come to the mill just a short time before we arrived, and, finding the miller away from home, without suspicion and with a trustful heart placed his grain on the platform at the front door of the mill and went home, knowing full well that the honest miller would care for his grist, and that no intruding person would venture to molest it—a simplicity of life that is delightful to contem-

plate in the presence of our locked and barred doors, and our stalwart policemen walking our streets to protect our lives and property while we sleep.

The mill dam, at the rear of the mill, presents a scene of rare beauty. I was told that one of the favorite sports of the Bishop, when he was a lad, was to go to the mill dam for a swim. The view at this point is one of exquisite beauty and must have had a telling effect upon the life of the boy, for in that day it was even more charming than now, with the woodland back of it covering the entire hill. The scene beyond this mill dam is just in front of his birthplace, and right over the hill in the valley beyond was his home. A home it was, for brothers and sisters, father and mother lived a beautiful and simple life that made their fellowship complete. This sparkling stream of water, as it took its way on down through the valley, must have been an inspiration.

Reference was made before to the home of Bishop Mills' grandfather, located on the adjoining farm. It was my privilege, on the trip previously mentioned, to take a picture of this home, now occupied by an old lady, considerably over eighty years of age. The house is of logs, weather-boarded, and is supposed to be one of the oldest, if not the oldest house in this community. The shades of the evening were falling when the picture was taken.

The schoolhouse, where Bishop Mills attended school has been rebuilt. It was located on the site where the present schoolhouse stands, about a mile and a half from his home. It has been re-

paired several times since it was rebuilt. The foundation, however, is the original one. It is said that his ill health in the early days of his life prevented his regular attendance at the public school.

The church of his childhood is seen in the accompanying illustration. On a high elevation, in a beautiful woodland about three-quarters of a mile from his home, we found this building, nestling among the trees—perfect in location. It is an old structure, built on the old plan of country churches, with a door in front and a door at the side. It is not now occupied as a preaching-place, and is rapidly falling into decay. It is almost pathetic that conditions have so changed in the community as to make this church unnecessary. It was in this church, when but a lad of seventeen years, that Bishop Mills gave his heart to God, and sought forgiveness of sins through Jesus Christ, his personal Savior.

The house that Bishop Mills helped his father build, when he was sixteen or seventeen years of age, is presented in the illustration. It was built only a few years before he left his home for his life work. The original home of the Mills family was just across the driveway. The house is now occupied by his brother John. It was one of the best in the community when it was built, and the family lived comfortably in it during the remaining years of the life of the father and mother, the father dying in 1880, and the mother in 1889.

With this description, one gets visions of landscapes, rugged hills, valleys with rippling

streams, with trees and tiny shrubs, and lofty oak, and pine, and deep, dark stretches of woodland, which form the setting of the early boyhood days of the one who truly loved nature and studied her laws and loved her God.

The log cabin in which he was born was more than a half mile from the public highway, and this seclusion gave time and opportunity for thoughtful meditation on the things immediately about him.

As has been intimated, Bishop Mills spent his first fifteen years of existence in a struggle for life; delicate physically, he was subjected to nearly every physical ailment incident to childhood, and in each recurring case his strength was almost unequal to the shock and at times his very life was threatened. But God had a work for him to do, and, at fifteen years of age, he commenced to gain physical strength.

Dr. H. A. Thompson, in writing the sketch of Bishop Mills, says:

“Job S. was the sixth of this large family. He was born with small vitality, and his tread of life for many years was the feeblest possible. During his first year his mother prepared his burial clothes three times, not thinking it possible for him to live. His pale face and delicate form were matters of continual remark all through youth and until he was thirty-six years of age. Neither parents nor neighbors would have been surprised to have heard of his death at any time.

“The lack of vitality determined the method of his education. He did not learn to read until he was eleven years old; but at fourteen a mental

genesis came to him, and an insatiable appetite for knowledge which has never been satisfied."

From this period he grew stronger with each year until, in his mature manhood, he was considered one of the finest specimens of physical figure and strength that could be found. His indomitable will overcame the symptoms of consumption that threatened his life from the years twelve to fifteen.

It ought not to be forgotten that the parents of Job Mills were farmers and, on this account, his school privileges were not the best. The common schools of his neighborhood were kept open only three and four months in the year, part of which time was during the winter season, and, being a delicate boy, he could not attend regularly. This handicapped him in his school work. It is said of him that his desire for knowledge was so great that he would carry a book with him to the field where he was working, and, while the horses rested, he worked with unabated energy on his lessons. This alone reveals a determination of spirit that later worked wonders in his life.

Among the ministers who visited his early home were Rev. Wm. R. Miller, Rev. J. W. Sleeper, and a local minister, Rev. Abraham Zumbro, an uncle of the writer. It is said that these three men had great influence over the life of this boy as he grew up in his father's home. It was during a revival held at the Otterbein Church on Plymouth Circuit, by these three ministers, that he made his profession of Jesus Christ. The ministry of the word as given in that day was direct and pungent, and Bishop Mills came under the influence of the

gospel of Jesus Christ as it affected the life of the individual and changed it from a wrong to a good course. His conversion was very pronounced, and his determination to enter the ministry of Jesus Christ followed very quickly. The state of education and learning at this time was at a low ebb. Emphasis was not put upon qualifications for the ministry in the Church then as now, although Job S. Mills at once completed the work of the common schools, and in two more years finished the course as given in Bartlett Academy, then located near the town of Plymouth.

From the time he entered the Christian ministry until the time of his death, he was recognized as a profound student. His call to the Christian ministry, which occurred in the year following his conversion, is very interesting as related by his personal friend, Dr. H. A. Thompson:

“He had carried to the field of toil, one morning, a part of the New Testament to read while resting. While alone, sitting in the shade of a forest tree, he read the last chapter of Mark’s Gospel, with its, ‘Go ye into all the world and preach the gospel to every creature.’ It came to him with all the force of a personal message from God; it overwhelmed him; and in tears he said, ‘Open the way and I will go.’ He was soon given license to exhort (1867).”

Almost immediately following his receiving his license to exhort, a desire developed in his soul, which finally became a real purpose, to go as a missionary, under the appointment of the Home, Frontier and Foreign Missionary Society of the Church of the United Brethren in Christ, to Africa,



WHERE BISHOP MILLS ATTENDED PUBLIC SCHOOL



THE HOME OF BISHOP MILLS' GRANDFATHER

his chosen field. Here came one of the greatest trials of his life, when, after negotiating earnestly with Rev. D. K. Flickinger, missionary secretary, he was finally rejected because of his poor physical health.

He went to Westerville, Ohio, in 1868 and met the executive committee of the board of missions, with a view to going to Africa. "Edwards, Flickinger, Hanby, Spangler and Billheimer were present. After they had met and talked with the pale, feeble-looking lad, they decided he could not live through the year, and therefore it would be unwise to send him to Africa. They advised him to go as an assistant pastor on a field of work and wait. Twice after this he earnestly sought to go as a missionary to the frontier, once to California, and again to Washington, but each time was disappointed on account of feeble health."

It was at this period, 1868, that he entered the Christian ministry and was received into Scioto Conference. After his rejection as a missionary, he was appointed to the Palestine Circuit with Rev. Joshua Montgomery, senior pastor. His physical weakness gradually left him and he grew stronger with each year, and now stood ready for the conquest of life, which, in its sequel, marked him as an able defender of the truth of Jesus Christ.

The period of his life from the time of his birth in 1848 to his entrance into the Christian ministry at the age of twenty, in 1868 comprised memorable days in the history of the nation. Coming from the stock of Andrew Jackson, he inherited somewhat the disposition of his ancestors. He was ready for the contest, else he would have yielded in

his childhood to disease, and his life would have been one of great disappointment. The nation was undergoing a great change on very important questions. The cause of slavery, which forced the ancestry of the Mills family to leave slave territory, was fast becoming a vital question that would test the very existence of the republic. In 1846, two years before the birth of Bishop Mills, Wilmot of Pennsylvania introduced in Congress a bill to prohibit slavery in all the territory which might be acquired by the treaty with Mexico. In 1849, one year after his birth, the admission of California as a State came up by resolution in the House of Representatives. California had previously adopted a constitution in which slavery was prohibited. The resolution to admit California raised a storm of debate in Congress, lasting through the winter and summer. Henry Clay, then in the height of his power as a national character, introduced what was known as "Clay's Omnibus Bill." Among other things found in that bill was the admission of California as a free State under the constitution already adopted; the organization of territorial governments for New Mexico and Utah without conditions on the slavery question; that the territory of Texas might be divided into four States to permit of the excluding of slavery as the people thereof should determine; the enactment of a more rigorous law for the recovery of fugitive slaves; and last in that bill was the provision for the abolishment of the slave trade in the District of Columbia.

In the autumn following the beginning of this session, on the eighteenth of September, 1850,

Clay, by his eloquence, won the victory and every clause of the Omnibus Bill was adopted. President Fillmore signed the bill, thus giving it his sanction. This likely was the most important national transaction affecting the life of the boy who was born when the nation was in its struggle for existence.

In this atmosphere he started his life of earnest thinking. With the campaigns of strenuous debate preceding the change that came with the election of Lincoln, young Mills received his first impressions of national and social life, and this will appear again and again as we study his career. It was in this epoch of history that the great Hungarian patriot, Louis Kossuth, came to America and pled the cause of Hungarian liberty against the oppression of Austria and Russia. The first effort toward the investigation and exploration of the arctic regions was begun under Dr. Kane in 1853.

These items of history are noted here because in the subsequent life of Mr. Mills they had great influence. It is said that he spent much time pondering over the history of our nation, its struggles in the periods just preceding the time of his birth and during the formative years of his childhood life. He frequently referred to the fact that when he was five years of age Commodore Perry entered the Bay of Yeddo, and for the first time entered a Japanese port which, up until this date, had been closed against the vessels of Christian nations. It is supposed that this fact had much to do with the decision of the young man to be a foreign missionary. Having caught the inspiration of

such a great deed as that performed by Commodore Perry, he studied with a view to himself entering a new field and thus impressing his life upon it. Often during this period of twenty years the question of slavery arose. In 1854 the United States Senate took up the proposition of organizing the territory of Kansas and Nebraska, and, in accordance with the bill, these two territories, in forming their constitutions, should decide for themselves whether they, as new States, should be free or slave holding. This was considered at variance with the Missouri Compromise. Nobody knew the exact object of Stephen A. Douglas in this effort to change conditions in reference to this vast territory, extending over the States of Kansas and Nebraska. Bishop Mills in after life studied very carefully this history as he presided over the conferences of this territory where these great problems were practically worked out. The battle that followed the passage of this enactment brought confusion and danger to the citizens of that territory.

In 1855 General John C. Fremont, of California, was nominated by the free-soil people or Republican party for President. James Buchanan, a native of Pennsylvania, was nominated by the Democracy and was elected. I have heard Bishop Mills refer very frequently to this interesting campaign, in which the new doctrines of the Republican party as such were outlined by the speakers who defended the platform of that party in that campaign.

It was in 1857 that Chief Justice Roger B. Taney, speaking for the Supreme Court of the

United States, decided that negroes, whether free or slave, were not citizens of the United States; that they could not become such by any process known to the Constitution; that, under the laws of the United States a negro could neither sue nor be sued, and, therefore, the court had no jurisdiction in the Dred Scott case; that the slave was to be regarded simply in the light of a personal chattel, and that he might be removed from place to place by his owner as any other piece of property; that the Constitution gives to the slave-holder the right of removing to, or through any State or territory, with his slaves, and of returning at his will with them to a State where slavery was recognized by law; and that, therefore, the Missouri Compromise of 1820 as well as the compromise measures of 1850 were unconstitutional and void. In these opinions six Associate Justices of the Supreme Bench—Wayne, Nelson, Grier, Daniel, Campbell, and Catron—concurred, while two Associate Justices—McLean and Curtiss—dissented.

All these questions then debated had untold influence on the mind of young Mills as he studied the sociological problems of human life; for no one stood more earnestly for the broad principles of American liberty than he, whether in the state, society, or Church.



THE BISHOP WHEN PASTOR AT
OTTERBEIN UNIVERSITY



THE BISHOP AS A YOUNG MAN

HIS PULPIT AND PASTORAL MINISTRY

CHAPTER III

HIS PULPIT AND PASTORAL MINISTRY



THE ministry of Job S. Mills was one of almost unbroken service from the time he received his exhorter's license, May 18, 1867, until the time of his death. The historic setting of his entrance into this field of activity, in which he became renowned as a worker, is seen in the exhorter's license which he received at the date above mentioned. This license is as follows:

"To Whom it May Concern:

This is to certify that Job S. Mills is authorized to exhort among us the United Brethren in Christ so long as his life and doctrine is in accordance with the teachings of the Bible.

Given at a Quarterly Conference Convened May the 18th, 1867, on Plymouth Cr. Scioto A. C.

JAS. H. DICKSON, P. E., Protem."

Under the authority thus given him, he exercised the privilege of exhorting the people to live in accordance with the teachings of the Word of God, and at once showed ability to persuade men to leave their sins and to accept the ways of righteousness.

On August 15, 1868, he received his quarterly conference license on Plymouth Circuit, Scioto Conference. This license was signed by J. W. Sleeper, presiding elder, one of the men who was

instrumental in influencing young Mills to enter the Christian life, and to decide in favor of the Christian ministry as his life work. This license is given in the exact form in which it was issued:

“This is to certify bro J. S. Mills is authorized to preach the Gospel of Christ. done by order of the 4th Quartly conference of the United Brethren in Christ Plymouth circuit Scioto conference Ohio August 15th, 1868.

“J. W. SLEEPER, P. E.

Having pursued his courses of study as required by the Church in his relation as quarterly conference preacher, on the fifteenth day of September, 1870, he was received into the Scioto Conference and granted a license by that conference, signed by Bishop J. J. Glossbrenner, as follows:

TO WHOM IT MAY CONCERN:

“This is to Certify, That Job. S. Mills is an approved Preacher of the Gospel in the Church of the UNITED BRETHREN IN CHRIST, so long as his conduct and doctrine are conformable with the Gospel of Christ.

Given at an Annual Conference held in
Hocking County Ohio
this 15th day of September in the year of our Lord,
1870

Signed and Sealed in behalf of said Conference.

“J. J. GLOSSBRENNER, Bishop.”

This license put him in the rank of the active workers of his conference, in which he soon became one of the leaders. Soon after he received his exhorter's license he made application to the missionary society of our Church to be

appointed as a missionary to Africa. This strong desire to thus serve God in the opening up of a new continent, which at that time was almost closed to every ray of spiritual life, gives emphasis to the depth of thought and the world vision that this young man had at these beginning years of his eventful life, and accounts for the great activity which he manifested during all of his pastoral and ministerial life in favor of missions. It is not so hard to reach a conclusion to be a missionary at this period of the world's development, as it was when Job Mills made application to the mission board.

As stated in a preceding chapter, he was influenced by the ever changing current of national and international affairs. If he had not been in touch with these movements, there would have been no inspiration in his mind and heart to thus consecrate himself to a task in which, at that time, only a few had faith. It is pathetic that one so earnest, so broad-minded, so spiritually consecrated, should have been rejected as he stood before the door of open possibilities, seeking entrance into the dark continent of Africa. But the committee of the mission board could not be blamed for their action in rejecting young Mills, as he came before them with his frail, delicate body; for they realized that to send him to the "white man's grave," as Sierra Leone, West Africa, has always been called, would be disastrous and result in the unnecessary sacrifice of life. That they were divinely led to reject his application is fully established by the wealth of service that Bishop Mills has rendered, during the subsequent years,

to the home church and to the foreign field through the board of missions.

Beginning his ministry soon after the close of the Civil War, in the period of reconstruction, when the enmity of sections was still fired by the shedding of blood, and when the ambitions of men were leading them to the sacrifice of the nobler principles by placing undue burdens upon the fallen foe, this young preacher was made to feel, by these events and conditions, the need of a constructive life, and at once began his life work with the high ideal of helping to lift the world, rather than to destroy it.

It was during the period of his life from the age of thirteen, when the war began, and his entrance into the ministry two years after it closed, that he formed his permanent opinions of right and wrong as relating to the sociological problems that were paramount in his work as a minister, teacher, and Christian.

It was during one of the raids made by that daring and dangerous warrior, Morgan, that Mills was taken a captive, and carried away from home. He was later released and permitted to walk home, while the raiders appropriated his splendid horse and placed it in their cavalry.

Mr. Mills' love of freedom was very strong and manifested itself in his relation to men, in his study of doctrines, and in his administration of the affairs of the Church; he was not bound by iron-clad rules and a forced application of each rule to every case; hence, his great sympathy was shared alike by victor and vanquished, and he always stood for a just reconstruction of the affairs

of the nation in the land where civil revolution had wrought such carnage.

That he was a warrior, no one will doubt. Brave and fearless, he met opposition without consideration of danger to himself. That he was a general is also evidenced by the fact that he considered well the position of those who opposed him, and, knowing this, was able to meet any attack that might be brought against him.

All this was the result of his thought, study, reading, and experience in the formative period of time just preceding his entrance into the ministry, as is clearly shown in looking over the limited records that he has left.

Though desiring to go to the foreign field, Mr. Mills was equally interested in the work of home missions. He made application, and pressed his claim for an appointment as a missionary to the frontier, once to California, and then to Washington, but was hindered in both cases by feeble health, not being considered rugged enough to bear the heavy burdens and privations that would come upon him in that remote field at that period.

It was in 1868, from the Scioto Conference, held at Westerville, Ohio, that he was sent as assistant pastor to the Palestine Circuit, the Rev. Josiah Montgomery being the senior pastor. We quote from "Our Bishops" a description of his work on this charge:

"The circuit had eight appointments, on the west side of the Scioto River, from the present town of Galloway on the north to within six miles of Circleville on the south. He was a timid lad, only twenty years of age, having tried to preach

but three times, among total strangers, one hundred miles from home. All his books and extra clothes he carried in a modern-sized satchel, as he rode from place to place on horse-back. A good brother, Asbury, offered him a pair of saddle-bags, but his bashfulness made him wish not to appear on the highway as a preacher, and he declined the gift. On his first round, he stopped at Rev. George Bowers', one of the old German preachers. In looking over his library he found a book entitled, 'Five Hundred Sketches and Skeletons of Sermons.' It seemed just the book for a young preacher, so he at once purchased it and began to examine its contents. He copied the 'skeleton' on Isaiah 35: 8-10 to deliver at Dennison Chapel. There was a crowded house to hear the young preacher. After the introductory services were over, the long text was announced. The first proposition was read from the sketch lying in the Bible before him. The preacher was dumb, could not think of a word to utter, so the next proposition was read. Still dumb, he read each proposition to the final one; and in about five minutes the task was finished and the preacher was standing there with nothing to say. So he picked up the hymn-book and tossed it to the leader (Henry Bowers), saying, 'Please close the service; I can't preach.' Then the preacher sat down and cried like a baby, humiliated almost beyond recovery. Service over, he thought to go and find his colleague, resign to him, and return home and never try to preach again. But the people persuaded him, and his fatherly colleague was specially sympathetic, so

he remained. However, he took that 'sketch-book' back to its former owner, and sold it to him for one-half the price he had paid for it just before, having learned for life the most valuable homiletical lesson known in that art."

At the end of this year—the first year of his ministry—his health was greatly impaired, and it seemed he would be compelled to give up his chosen work. An indomitable will, a perseverance that knew no defeat, caused him to return to his father's home and seek a renewal of health.

The winter of 1869-70 he spent in teaching in the public schools, and, his health continuing to improve, on September 15, 1870, he was received into the annual conference and appointed to the Deaverstown Circuit. The results of his labor on the Deaverstown Circuit showed his ability as a worker among the common people. These rural people flocked to hear him preach the gospel in a simple form, and they were greatly strengthened and benefited by his year of ministrations. The year was one, also, of ingathering and strengthening for the church, for Mr. Mills believed in revivals.

It was during the winter of 1869 and 1870 that he was associated with Miss Sarah S. Medsgar as teacher in the public schools and, on July 31, 1870, they were united in marriage. Miss Mads-gar was brought up in the same community with Mr. Mills and he had known her from their childhood. She was an admirable woman, whose sterling qualities fitted her for the position she was to assume as the wife of a minister. She was a talented teacher in the public schools, and, as

such, exerted a strong influence for good in the community. She was a descendant of the "Medsgar" family, prominently known in Westmoreland County, Pennsylvania. Her uncle, Rev. Joseph Medsgar, was one of the strong leaders in Allegheny Conference of the United Brethren Church. The married life of these people was delightful, but was of very short duration, Mrs. Mills dying August 18, 1874. A son and daughter were given them, but the daughter, an infant, preceded her mother to the heavenly land only a few weeks. Mrs. Sarah Medsgar Mills was a woman of extraordinary beauty and splendid natural ability. Her mind was keen, and her brilliant intellect and noble character made her home-going a great loss to the young preacher, who had found her in every way a helper and source of encouragement, and a standby in difficulty.

At the end of the first year's service, as rendered at Deaverstown, Mr. Mills was appointed, by the Scioto Conference, as pastor in the city of Columbus, which charge he served for one year. As this was home missionary work, and our Church was unknown in the city, the task was a very heavy one. At the close of the first year of his work here, he felt the need of greater preparation for his life work. In accordance with this conception, he asked for a local relation, and was granted the same by his conference in order that he might pursue a special course of study in New York City. This course of study included such subjects as the "Science of the Human Organism," "Mutual Relations of Body and Mind," "Influences of the Science of the Natural History

of Man," as well as the "Doctrine of Man in His Relation to God." "Personality" formed one of the strongest elements in the course, and one in which he excelled in his subsequent life. Having the intuitions of a scholar, he grasped these great themes quickly and in a most comprehensive manner, becoming at once a master in this field of thought. It is important to know this fact in connection with his early educational qualifications, in order to understand the keenness of his thinking in later years, when his mind analyzed to the remotest point the relation of man to man, as well as the relation of faculties to faculties in the man.

On his return from this year of study in New York, he was assigned to the Oak Hill charge, which he served for the year 1873 and 1874. On this charge his work was laborious; he was required to preach three times each Sunday, and, in addition to this, the record shows, he preached every other Saturday night. This was the year of the great panic, known as the "Panic of 1873," when every district in which the iron industry held sway was affected. All over the eastern part of Ohio and the western part of Pennsylvania, soup houses were established in order that the workmen and their families might be protected from starvation. For the year's work, the young preacher received the sum of \$135.00, and the people felt over-taxed even by this gift. To care for his household, he spent some of his time in manual labor, working at whatever he could obtain in order to supplement the small salary he was receiving as a minister. During part of this year he taught school, and during this period he held

a revival and organized a new class of twenty members. Dr. H. A. Thompson, in his "Life of the Bishops," gives the following account of the care which the Lord manifested over him and his family while he was faithfully engaged in his services:

"As he was starting for the schoolroom, one morning, his wife asked him to bring home some meat, as there was none in the house. He assented and intended to do so, but was so busy with the work of the day that he forgot his meat and came home in the evening without it. When he came in, his wife said, 'That was a nice piece of meat you sent up.' He, thinking she meant thereby to reprove him for his carelessness, said, 'I forgot all about the meat, but will go and get it at once.' She answered, 'Why, the meat came all right.' More surprised than ever, he replied, 'Surely you are joking.' With a smile she said, 'Come and see.' Sure enough, there was a nice ham, but how it came he could not guess, for he was very sure he had not ordered it. Some six months after this, a man who lived three miles away stated that on that day he was passing the house with a load of meat for the market, and suddenly it occurred to him that he should leave a ham there, which he did. The preacher in charge always regarded it as providential, for he would have been compelled to go in debt had he purchased it at the shop, as he originally intended."

During the latter part of this year his wife and daughter died, leaving him alone with his son, Walter, a boy of unusual intelligence, and with a future of great promise.



REV. J. S. MILLS, WHEN HE BEGAN HIS PASTORATE
AT OTTERBEIN UNIVERSITY

HIS INFLUENCE AS COLLEGE PASTOR

CHAPTER IV.

HIS INFLUENCE AS COLLEGE PASTOR



IN the fall of 1874, Rev. J. S. Mills began his pastorate at Otterbein University, Westerville, Ohio, as university pastor. His ministry at the college was a benediction, from the very first sermon that he delivered, to faculty, students, and citizens of this little Athens of culture and refinement. Likely no man has influenced more of the student body, as a pastor, than did Rev. Job S. Mills during the period of his pastorate from 1874 to 1880. It is also true that the institution had beneficial influences on his life as well, for he began to develop mentally as he used the opportunities afforded him by the school.

On December 27, 1876, he was united in marriage to Miss Mary Keister, a graduate of Otterbein University. She was the only daughter of Mr. Solomon Keister, of Scottsdale, Pa., a sister of the Keister brothers, six of whom, like herself, graduated from the college. Seven from this family have completed a full college course in the institution. This, in itself, places them high in the scale of intelligence and ability, and, when Mr. Mills won the hand of the cultured and refined daughter of this home, he opened the door of great possibility in the development of his own life as a worker in the kingdom of Jesus Christ, for Mrs. Mills at once became his most earnest coworker

in the work of the kingdom. Quiet and reserved in manner, she was a balance-wheel for him as he went forward with great strides and energy in the work that was given to him to do. Five children blessed this home, four of whom with their mother are still living, the youngest son having died in infancy. Those living are Mr. Alfred Keister Mills, Mrs. Alice R. Rush, Mrs. Ellen W. Clipping and Mrs. A. Lucile Gerberick.

It has been my privilege to look over the records of the annual conference during the period of Mr. Mills' pastorate at the college. It was also my delight to come under the ministry of this magnificent man when I entered school in the fall of 1879. While this was the last year of his six years' pastorate, it was the crowning year of the service that he rendered to the people, and the records sustain the recollection and memory of the older membership of the church, as they talk with delight of his work.

A friend writes of his work as college pastor as follows: The preacher preceding him was Rev. E. S. Chapman, an active, energetic, vigorous man, a good preacher. He had lived a number of years in Washington City, where he served as private secretary to Congressman James Ashley and as a Washington newspaper correspondent, this experience giving him a good knowledge of men. Dr. Chapman gave up this pastorate to take up the work of the First United Brethren Church in Dayton. To step into such a vacancy was a hard thing for an uncultured man to do, and especially one like Mr. Mills who had but a limited

experience in the ministry and a more limited knowledge of men and things.

He was now among strangers who could not enter into his sorrow, caused by the death of his wife only a few months before. True, he had attended conference in Westerville some years before, but had learned little or nothing of its people. It is our memory that he was sent here at this time not of his own choice or request, but induced to come by a ministerial friend, of the same conference, who resided here. The older minister thought he saw in the young man a promise of future growth and development. If he should measure up to the new responsibilities which were sure to come upon him, it would prove a great good to him as well as to the local congregation. If he should fail to grasp the situation and become discouraged under the burdens, it would cripple his life for years to come. All men must be tested sooner or later, and this was his testing time.

He was a little past twenty-six years of age when he began his work as college pastor. His knowledge of books was quite limited, and yet he had always had a desire to acquire knowledge. In his younger years he had written to the president of Otterbein University asking for a catalogue of the institution, and, at the same time, telling of his limited means and his desire for a better education, and inquiring if there was any way whereby he might labor and defray a part of his expenses. If a kindly letter had been written him opening up the way whereby such an earnest searcher for truth could have found his way to college, how different the outlook on life might have been to

him. The tried boy was disappointed and gave up his efforts to acquire a college education. Do you say he should have redoubled his efforts and pushed forward in the face of discouragements as others have done and have won? Yes, but in the case of these "others" there was usually some wiser one to advise and counsel and encourage, while this boy was blessed with no such helpful surroundings. He now concluded that whatever additional knowledge he should get must be by his own personal, persistent effort. He had, at the time of which we are writing, a good knowledge of the ordinary English branches necessary for teaching school.

There is no doubt that he had, at least, a reasonable appreciation of the situation confronting him. Westerville is a college town, and the people to whom he was now to minister were much above the average in intelligence. In this church are members of the faculty, some older and some younger, who have given years of study to their specialties, and are experts in the teaching that belongs to their respective departments. True, they are sinful men like all others and need a simple gospel, but, to have its due effect on them, the man who brings the divine message must do it with such a knowledge of the human heart, with such versatility of thought and illustration, and with such grace and elegance of diction as will not offend a cultured taste and make the message of no effect. Here also are gathered the young men and women from the best families in the Church. Happy is that pastor who can meet the needs of both these classes, and so guide their re-

ligious life that they may have a mature and steady development, thus fitting them for life's sternest duties; to so win the young people that, ere they leave college, they may find the better way, which shall prevent them from making shipwreck of their lives, and make them successful in all their work.

No one can do as much as the college pastor, if he be a man of high ideals, with a good knowledge of human nature, and a ready tact, which will help him to say the right word at the right time, and do the right thing at the right place, as he associates with students.

Mr. Mills went into this work determined to succeed. We had hoped to recount something of the steady growth of the congregation as it would be recorded in the minutes of the official board or quarterly conference. In no other place would this growth likely be recorded. These records should measure the joys and sorrows, the disappointments and failures of the congregation so far as these things could be made a matter of record. We made application to the official guardians of these records, but they could not be found. Mr. Mills kept no diary at any period of his life except while on his trips abroad, so we have no way of judging of his own estimate of the work. When urged to keep a record, he always objected, saying it was very distasteful to him to be writing things about himself, and, besides this, it seemed a great waste of time. The only other method left was to consult the memories of students who were then in college and came under his ministrations. Also the recollections of the older

people who sat under his preaching, and who are still living.

Some men write for the church papers and, in their writings, reveal much of their work, their plans, and their ambitions. Mr. Mills never did this. When he wrote articles for the press they touched only the subject matter in hand and were devoid of any personal reference, so it has been difficult to get concrete material covering this eventful period of his life.

Near the beginning of his pastorate, without consulting any one, he made application to be sent to California. If he had been accepted, he would have resigned his place at Westerville and entered the new work as early as possible. This was all done quietly, but, somehow, information of it came to the older minister to whom reference has elsewhere been made. He at once made inquiry and concluded it was a case of a discouraged preacher who, for some reason, had conceived the idea that the church did not want him. To have allowed him to go away under such circumstances might have embittered his life and crippled his future usefulness. This minister at once prepared a paper protesting in the name of the congregation against his leaving, expressing the confidence of the people in him and in his work and urging him to continue as their pastor. This was unanimously signed by all the influential members of his congregation. When this was submitted to Mr. Mills, it relieved his mind and he withdrew his application from the missionary board and returned to his work with new zeal and new aspirations.

The students who remember these early years of his ministry remember him as a great student. No doubt he felt the need of hard study. Dr. T. J. Sanders says: "I have a vivid picture of him as college pastor. The dominant impression I have of him is as a thinker, a student, a scholar—the typical scholar, pale as the proverbial potato sprout in the cellar. He lived much and intensely with his books, in his study. It was my first conspicuous example of a student preacher. Once he took me into his study 'den'—a square room and in its center a kind of hollow square desk where he sat with books all around him."

Having failed to get an education at college, he must get it by his own persistent effort. Rev. Dr. Higginson in his "Atlantic Essays" has an able and interesting article entitled, "Shall Women Learn the Alphabet?" The determination of this question is vital, for, if you concede this privilege to them, there is no other department of knowledge from which they can properly be shut out. This young minister could read, so the treasures of knowledge were all within his reach and he had the pluck and energy to enter in and possess the land. This is the more remarkable in his case, for so many of the country preachers of his day and earlier had been taught to open their mouths (without study) and the Lord would fill them. He had tried this plan in his first sermon and it proved for him a miserable failure. The better way for him was to enter his room, shut the door, and, in the quiet of his own chamber, try to read God's mighty thoughts after him. Night after night, his lamp was lit and he was at work. This

was a good example to all the students. They saw their pastor busily at work seeking to bring to others the best possible message on the following Sabbath, and the lesson of his shining lamp was for them to go and do likewise.

One of the students still living and in active work says: "I remember the first time I saw Mr. Mills. He was sitting on the platform among a number of college dignitaries. I turned to the student next me and inquired who that distinguished-looking man was with the scholarly and refined face covered with a black beard. I was informed he was the new college pastor. I was not then a member of the church, but I remember him well. He was a student and a thoughtful man. His sermons were intellectual and appealed to the student body, although his voice and delivery were somewhat disappointing. He was a progressive, up-to-date pastor, intellectually and morally honest. While progressive in his methods and ideas, he was not reckless in his statements. He did not believe in claiming too much, and believed the truth was best conserved by absolute honesty. I always felt that he had a real message to deliver to his congregation. The sermons all bore marks of careful preparation."

Dr. Sanders says: "As a preacher, he was thoroughly vigorous, but not a fluent speaker. He would have an idea, open his mouth, and then wait for the right word."

He knew little of the tricks or graces of oratory, yet he was a forceful speaker. He could not with propriety be called an elegant speaker. He had been first a teacher, and this had influenced his

style of speaking. He was plain, simple, and direct. He spoke very deliberately, and at times with hesitation. He would now and then catch his breath as if laboring to find the exact word with which to express his thought. He would at times hold his hand in the air with impressive gesture, while his mind labored to get the most suitable word with which to follow it. He did not always have that vividness of attack which looks his hearer directly in the eye, as much as to say, "Thou art the man," but would raise his eyes a slight distance above their heads. He was not an emotional speaker; his sentences were not ornate, or embellished with literary finish, for he sought not beauty but directness. He did not write his sermons, but thought them through clearly and definitely, took with him a few notes into the pulpit, and then trusted God to help him reach the people.

One who heard him often, and who was a competent judge says: "His coming was a sort of a new era to us in the matter of preaching. He preached Christ more as a Savior and friend than as an enemy of sinners and an uncompromising and revengeful judge. This appeared both in the sermons he preached and in the hymns he used. One of his favorite hymns contained this stanza,

'For the love of God is broader than the
measure of man's mind
And the heart of the Eternal is most
wonderfully kind.'

He seemed to give this a new and broader meaning than any other minister I have ever heard. I hold him in mind as a kind and true friend, a man

of noble physique, lovable and beloved beyond that which is usual to one of his calling, especially to those not of his way of thinking and speaking.”

In his early ministry at Westerville, he found pastoral visiting a difficult thing to do. This in part grew out of his shrinking nature and his lack of experience. In later years, as his experience increased, this bashfulness wore away and his pastoral work was not so irksome to him. Rev. A. Orr, his presiding elder, who lived next door to him in Westerville says, “He often insisted on my going with him to make pastoral calls, which I frequently did, and I have always remembered how gentlemanly and tender, and how devotional he was on these occasions.” The poor and the sick, he always carefully looked after and helped.

A physician of the town pays him this tribute, which is well deserved: “I considered him a true friend and a model pastor. A few days after beginning my professional work here, he came to me and said, ‘You will do me a great favor in case you have patients who are members of my church or of no church whatever, if you will inform me of that fact at your earliest opportunity. In many cases, you will learn of these things before I can, and I like to know of these cases as soon as possible.’ I always tried to do as he requested, and, in every case, so far as I remember, he called upon those patients. This experience was a unique one in my thirty-two years of practice as a physician. I mean, no other pastor ever made a like request of me.”

A student of that period, now a successful teacher, says, “My impressions of Mr. Mills as a

man are that he was a thorough gentleman; courteous and dignified in bearing; a man who honored his calling and who was a credit to the ministry and the church." He then adds a little pleasantry which will be appreciated by those who remember the minister referred to. "There was, as you may recall, a retired minister, an elderly gentleman by the name of John Dorcas, who was a member of the congregation, and a very helpful, attentive, and appreciative listener. The pastor, in completing his sermon, was in the habit of winding up his discourse with the sentence, 'For all of which will Father Dorcas lead us in prayer?' Then we were regaled with a recapitulation of the sermon just presented, in a most graphic, impressive manner from the eloquent minister. It always seemed to me the discourse was not complete when Father Dorcas was not present to sum up the points of the sermon."

Not only was he a pastor efficient and well beloved by his own membership, but he was interested in those who had no church membership. Says the same physician to whom reference has already been made: "I never knew one in his calling who had more friends among those who were not of church, and who, in many cases, did not seem to have much respect for the church. He searched them out and made them feel that he was their friend, and from that class I have heard more expressions of good feeling toward him than for any other one who had occupied the place he was then filling."

A little town, with the population that Westerville then had, often has family cliques or

political divisions which take pleasure in warring against each other. There are many times in the history of a community when co-operation of all good citizens is needed. Mr. Mills devised a plan whereby this co-operation could be secured. With the president of the university, he organized a society called "The Round Table." The membership was composed of the members of the faculty, all the resident ministers, physicians, lawyers, the superintendent of the public school, and their wives, and such other men and women suitable to be selected for place in the club. The association met in turns at the homes of the members. An essayist was chosen who prepared a fifteen-minute paper on the subject selected, and then followed an open discussion. Following this a little time was allowed for social converse. The idea was to get the people of different views together, and if any matter of special interest occurred in the town which would likely produce a division of sentiment, it could be threshed out here first by these leaders and makers of public opinion. It had the desired effect; for what the majority agreed upon here could be carried out before the general public. The organization lasted a number of years, and did good service.

The whisky war, which made Westerville famous, occurred in an effort to open a saloon there, in 1875, in opposition to the wish of a large majority of the people. This was the second year of Mr. Mills' pastorate. A full account of this fierce conflict is given in Dr. Henry Garst's "History of Otterbein University," beginning on page fifteen. With Mr. Mills' hatred of the whole whisky

business, and his interest in the protection of the college and the community, he could not keep out of the struggle. He was a princely man, keeping his own counsel, but thoroughly courageous and willing to advise radical measures when they seemed best. When the college building was threatened by "lewd fellows of the baser sort" and had to be guarded, Mr. Mills took his turn with members of the faculty and the students in helping to watch the buildings. The press, subsidized for the most part then as now by the liquor interests, criticized in an unfriendly manner the citizens of the town for the blowing up of the saloon. The council offered a reward of \$300 for the arrest of the guilty parties. The citizens in a public meeting increased this by an additional \$300. The guilty parties, so far as we know, have never been found. It is our conviction that, had Mr. Mills been so disposed, he could have secured both of these rewards.

Doctor Garst, in the "History of Otterbein University," page 243, says: "Mr. Chapman was followed by another young man destined to great usefulness and high distinction in the United Brethren Church. It was J. S. Mills who was pastor first for six years from 1874 to 1880, and from 1885 to 1887. It was during the pastorate of Mr. Mills that both the attempts to establish a saloon in Westerville were made, and Mr. Mills bore a full and honorable part in defeating the attempt though he did not share with his co-pastors of the Methodist and Presbyterian churches the distinction of being arrested and prosecuted by the saloon keepers. His pastorate was one of

the most successful, as well as the longest in the church."

It is our judgment that Mr. Mills could have given Doctor Garst some *additional* information concerning this saloon war had he been disposed to do so.

A word or two may not be out of place as to his use of money. He never would have become wealthy from his own saving, for he could not well save in the sense of hoarding money. He was not a spendthrift, but there were so many good causes to which money could be applied. Where ever he saw hunger, poverty or suffering, he wanted to relieve it, and if there was any money in his pocket, it soon got out. He was a very generous giver. He inherited this disposition from his mother. The first year he was in Westerville his salary was \$800. This was so much more that he had ever received that he selected a personal friend to be a treasurer for him to help him keep his money until he could use it. A minister, a member of the congregation to which Mr. Mills preached, had a very large family, and, during the panic, they were in very shortened circumstances. When Mr. Mills heard of it, he at once went to their relief. He delighted to drop a little money into the hands of the poor. Hundreds of students will remember a good old lady, "Aunty Price," a very devoted friend of the church, who, in her later life, was at times in need of help. Mr. Mills had known her from the beginning of his pastorate. Even when back to visit in the town, he would hunt her up and leave a little money for her use. She would say after his visits, "There are other

ravens in the world besides those Elijah saw, and they are not black either." Liberality was a prevailing trait of his character to the day of his death.

In 1880, he was elected presiding elder of his conference, which position he held for three and a half years. Being a man of strong impulse to organization, he at once set about to effect a new condition of things from that which had obtained under the old presiding eldership as known in the Church. Presiding Elder Mills was not only a man who held great meetings, but was concerned about the organic life of the churches, and, as presiding elder, inquired closely into the work of each charge, bringing a system much in advance of the times to many of the congregations that were willing to adopt the new order of things. He was an exceptional presiding elder in this particular. It was hard for him to think in any routine course. The rut was not the place in which he liked to run. It was his delight to break down old methods that had become stale and ineffective, and establish new methods, which, in themselves, would produce results, and which, if used, would bring new vigor and strength to the organization. I have been told, by men who labored under him as their presiding elder, that sometimes he was severe in his criticism of the methods used, and would subject the pastor to a strong reprimand for neglect of certain things requisite to success in the handling of a charge. While he was sympathetic in his treatment of his pastors, he was, nevertheless, candid and sincere in urging them to the fullest possible success of which they were capable.

He resigned his position as presiding elder to assume what seemed to him a more important station, the pastorate of the church at Galion, Ohio, in 1884, realizing that the work he was doing as presiding elder was not as great as that which he could do as pastor of this good and strong church. With no thought of holding a position of authority or power, he resigned this place to assume what, in the mind of many, would have been considered a subordinate one, but which, in his own mind, was the highest position that any one could hold in the world or in the kingdom of Jesus Christ; namely, the pastorate of a church. In the life of Bishop Mills this fact should be emphasized, as it is the disposition of many men to-day to seek general positions instead of holding fast to the pastorate, which, as a matter of fact, is the strongest position one can occupy.

Coming back to the pastorate of Otterbein University in 1885 and serving for two years he closed his work as a pastor. From that time forward until the time of his death he occupied the position of college professor, college president, and bishop. It would be useless for me to seek to portray the magnificent work done in these years of toil as Mr. Mills dealt with the people as their spiritual adviser. College boys and girls of great number are ready to proclaim him as their friend, their associate, their inspiration, their protector, and their guide during the period of their sojourn in the school days at Otterbein. Much could be said about his relation to the student body. By nature and by cultivation, he himself was a student and had the student heart and spirit,

and, as such, was capable of entering into the joys and disappointments of the student life. It was no uncommon thing for this preacher-pastor of the college to find boys engaged in college pranks and talk with them about their doings, some innocent and others not so innocent; but, in each case, he, with a wisdom that was exceptional, held the boys, seeking in every way to develop them into noble manhood, and prepare them, by their associations in school, and their relations to the church for the work of life, whether that be in the ministry or business vocations. Once I heard him say that he believed he had been instrumental in turning the current in the life of a very bad boy in school—one who had completely disgusted his teachers, and whom the president of the school was about ready to advise to go home. By his strong and helpful influence over that life, he was enabled to see that young man enter the Christian ministry, and become one of the strongest workers in the vineyard of Jesus Christ. In no case did he lose the respect and esteem of the students by betrayal of them, or by severe criticism, but rather held them to that which was pure and good, thus becoming a controlling power in the personal conduct and life of the student body.

This second term as college pastor lasted two years, beginning in 1885 and ending in 1887. Doubtless this pastorate would have continued for many years had he not been called to accept a position in Western College. He assumed this position at the opening of the school year in September.

**EPISCOPAL VISITS TO THE MISSION
FIELDS AND FOREIGN TRAVEL.**

CHAPTER V.

EPISCOPAL VISITS TO THE MISSION FIELDS AND FOREIGN TRAVEL.

IN AFRICA.



AT the request of The Home, Frontier, and Foreign Missionary Society, Bishop J. S. Mills made his first missionary journey to Sierra Leone, West Africa, in the years 1896-97.

He sailed from New York, October 10, 1896, on the steamship *Lucania*, reached Liverpool, October 17, and left there within three hours, on the steamship *Angola*, for Freetown, West Africa. The Grand Canaries were reached on October 24, and he remained there until the twenty-sixth, reaching Freetown on the afternoon of November 1, 1896, which was Sunday. He was met by Dr. and Mrs. J. R. King, of Shenge, and Rev. and Mrs. L. A. McGrew, of Rotifunk, with whom he went ashore at once. He took up his residence in the mission house rented by our missionaries from Mrs. Caulker.

On Wednesday, the fourth of November, he laid the cornerstone of the sanitarium on Mt. Leicester, four and a half miles above Freetown. He was assisted in the ceremony by the United States Consul, Hon. Robert P. Pooley, the Rev. Mr. Maude, superintendent of the Wesleyan

missions, and the six missionaries—Dr. and Mrs. John R. King, Rev. and Mrs. L. A. McGrew, and Rev. and Mrs. F. S. Minshall. He took as his text on this occasion the following words: “Come ye yourselves apart into a desert place, and rest a while.” “And he took Peter, James and John into a mountain to pray.”

It would be interesting to produce the outline of that address, as he traced the events in the private life of Jesus with their lessons: the thirty years at Nazareth; the forty days in the wilderness; the retirement sometimes for physical rest, and the retirement for social recreation; concluding with a description of the retirement to the Mount of Transfiguration for glorious visions and revelations.

On that same evening he received news of the election of William McKinley, President of the United States.

In looking over his diary, we find that he visited Governor Cardew and Cannon Taylor Smith. He also visited the Fourah Bay College, and examined in detail the work of this excellent school. He describes the teachers as being very courteous in their treatment of him, and very helpful in giving information.

On November 11, he left by boat, at 11:00 P. M., for Shenge, our oldest mission station, reaching there on the thirteenth. Here he was met by Rev. A. T. Howard and wife and Miss Minnie Eaton; many natives also came to the landing to welcome him. He visited and inspected all the buildings and grounds. Bishop Mills, in his visits to Africa, gave close attention to every

detail pertaining to our work. He preached twice on the following Sunday, morning and evening; and on the sixteenth left by boat for Rotifunk, reaching there on the morning of the seventeenth. On the eighteenth he visited Palli and Bompeh and spoke at these missions. This running description is given to show with what minute detail Bishop Mills entered into the work of the mission field; and no one can read his record of that trip without realizing that he gave to it his very best thought and attention.

Writing in his diary on January 29, 1897, he says: "Arrived in Freetown. Took the fever about one hour before reaching town." On the thirteenth he says, "At Mt. Leicester resting. Fever continues." On February 1: "Came back to Freetown. Missionary conference in the evening at Anna Walsh school-building." In writing of this conference, he says: "All except the C. M. S. wanted to recognize certain lines or fields of work for each body; but the C. M. S. General Secretary declined in a way that showed much bigotry. It was a mistake that he was made chairman, as he was very arbitrary in his method. Cannon Taylor Smith, now Bishop-elect, made a fine impression of liberality on me, but this secretary produced the opposite effect."

On February 2, after three strenuous months, Bishop Mills left Freetown on the steamship *Dahomey*. The Bishop carried with him the African fever, from which he never fully recovered. He reached Liverpool on February 22. He says in reference to the trip: "Reached Liverpool after a long but

pleasant voyage. Good weather all the way. Nothing of special note except the surprising amount of liquor Englishmen can drink without getting drunk. It seems to be natural with them." Of himself he says, "I have put in the time studying German and French, eating, and sleeping."

After arriving at Liverpool, Bishop Mills decided to spend a little time in side trips on his way to Germany, where he would visit the missions we then had in the German Empire. In looking through his record, I find that he reached London February 23. He gives a description of the beautiful country, of the yards and parks and fields that impressed him as very interesting and delightful. He speaks of the most interesting thing to him as being the place where Wallace was imprisoned and died. "The old ax and block used in the death of many noble souls, are still shown."

In the British Museum, the place of special interest to him was the library and reading room or consulting room, where is found the Alexandrian Codex of the Bible. His student mind made this place a Mecca for him.

In writing of Westminster Abbey, which he visited on February 25, he speaks of the Poets' Corner and the special chapel containing the royal remains and monuments being of chief interest. He says, "Here lie the good and the great of England's past history."

He reached Berlin on the evening of February 26, and the following day was met by Rev. H. Barkemyer. They stopped with the Rev. Mr. Eichmiller, where the Bishop was taken ill with African fever and the doctor was called. On

February 28 he delivered his first lecture on Africa, Rev. Mr. Barkemyer being the interpreter for him. It is interesting to note this personal reference, in writing of that day: "This is my birthday, though no one here knows it. It will be remembered at home."

He visited every station in our German work, and gives a vivid description of the property and people as he went from place to place. He was especially strong in his ability to get an inside view of the work of each station.

On March 4, he came back to Berlin and visited the university and the museums, and on March 8, he was at Dresden, and visited the art galleries and museum. From Dresden he went to Leipsic, where he spent some time in the university and other places of interest. Later on, he spent some time at Weimar, attending a ministerial association meeting. He gives interesting descriptions of the museums and monuments which he saw throughout Europe. Few travelers could gather in so short a time such full notes as he has in his diary of this trip.

On March 11, he met the German Conference and presided over this body. He refers to the good spirit found in the conference. He complains, in his notes, of the church being kept so cold that the vapor of one's breath could always be seen in the air. He says: "I expressed a doubt as to the wisdom of such a cold room, but the chairman thought he liked it, yet I noticed he kept his overcoat on. However, the cough and sneeze heard convinced me of the unwisdom of such cold churches. The reports and discussions made a

favorable impression on me, only I have a vague fear of the future of the work. Two or three men control the conference and have parceled out the lion's share of money and honors, etc., to themselves. This will give trouble in the future. The preachers are too conservative in methods to succeed well in America. Maybe they can get on in Germany. The work should have been more concentrated, not separated over so wide a field. The brethren made me a fine present of a case of photos of Goethe and Schiller memorials."

Speaking of the Sunday, he said, "I preached in the morning and lectured on Africa in the evening."

On March 15, he tells of being in Berlin, where he saw the Emperor and Empress ride down "Unter den Linden" in an open carriage.

After leaving Berlin, he visited London; and from there went to Cambridge University, then to Oxford. Having studied these two great schools of England, for a number of days, he left for Liverpool, and sailed for home on the steamship *Umbria*, March 19, 1897, landing in New York City at 9:00 A.M. March 28, and reaching his home March 30, after nearly six months' absence.

He closed his description with these beautiful words, "God's providence has been over us all for good, to whom be glory and honor forever."

NOTES AND INCIDENTS OF THE VISITS
OF BISHOP MILLS TO AFRICA

BY REV. J. R. KING, D.D.

Superintendent of Missions, West Coast, Africa

THE FIRST VISIT

November and December, 1896, and January, 1897, three months, were spent by Bishop Mills in this visitation—the longest time spent in Africa by any bishop except Bishop Flickinger, who was solely a foreign Bishop.

The first work of Bishop Mills on landing was the laying of the cornerstone of Bethany Cottage, at Mt. Leicester. He suggested that name because Jesus had found such rest and quiet in the “Bethany Home” of Mary, Martha, and Lazarus. His address on the occasion was beautiful, based on the text, “Come ye apart and rest a while.” The first station he visited was Shenge, where he spent a Sabbath and looked into the work of the Rufus Clark and Wife Training School. From there he went to Rotifunk, and from this place as a center, visited all the stations at the time under the Woman’s Missionary Association—Bompeh, Palli, and Rokon.

At Rotifunk he proved a great blessing to the missionaries; for he found them greatly discouraged over the possibility of losing some of their best native workers, owing to a salary scale to which they felt they could not submit. His influence upon the native workers was helpful, and his counsel to the missionaries practical.

At this place the trip to the interior was organized. The party consisted of himself, Rev.

and Mrs. McGrew, Miss Cronise, and J. R. King, with nearly forty carriers, and George Keister as interpreter. The tour was made primarily for investigation of the most suitable places for locating future mission stations, and we had with us letters of introduction to the important chiefs from the Secretary of Native Affairs of the colony and protectorate. We visited first Senehu, at that time the home of Madam Yoko, the strongest chief of the Mendi Country. Other important towns visited were Yoyema, Moyamba, Kwellu, Taiama, Gonduma, Mongherri, Dodo, Panguma, and Lailehun.

While the trip was primarily for new stations, it was no less evangelistic. A magic lantern was carried, and, at the stops for the night, we preached to large audiences, and at the halt for the noon-day meal a good service was held.

Into all this work the Bishop entered most enthusiastically. He often referred during this visit to his offering to come as a missionary when he was a young man and his rejection by the board. Many of these people were hearing the gospel for the first time, and he took up the work with the zeal of a young missionary. It had been his ambition to reach Kanre Lahun on the eastern frontier of the protectorate. We made forced marches, for our time was limited; at times marching as much as nine or ten hours in the day. When we reached Panguma we were still three days or over from Kanre Lahun, and the English officer in charge would not allow us to proceed, for there had been a tribal war in that district just a short time before and a punitive expedition had just

returned with stores of old guns and swords that they had captured. We proceeded as far as Elailahun, a half day east of Panguma, and then spent the Sunday at Panguma, where we were the guests of the officer in charge, Captain Cave-Brown-Cave. He was of a genial disposition and was very much pleased with the Bishop. At this place the Bishop shot a "bush fowl," very similar to the pheasant, at a long range, and the captain was so excited that he forgot himself, for the time being, and used profane language in his exclamation, much to his own embarrassment when he realized what he had done.

The captain greatly admired the Bishop's insight into character and heredity. He told the captain that his father was probably a clergyman, which was true.

At that time we had not the facility for traveling that we now have, and we took conditions pretty much as we found them. We depended largely upon native food, which was practically confined to rice and an occasional chicken.

On our return trip, the party separated at Kunduma, Rev. and Mrs. McGrew and Miss Cronise going direct to Rotifunk, and the Bishop and myself going by way of Damballa, Mano, G'Bambaiah and Avery Station at Bonthe, Sherbro. At Damballa the chief gave us a goat and a large amount of rice, and the Bishop greatly enjoyed the change of food. Especially did he enjoy the oranges that we found at this place. He thought they were the best that he had ever eaten. He later advised me to try to get some of them to plant at our mission stations, because they

were extra fine. On subsequent visits to this place I have sampled them and found they were no better than many others I have found in the country. We had been so long on one kind of food and had not been able to find oranges on the trip, that he thought them of superior quality.

On this return journey the Bishop developed a slight touch of dysentery, probably due to the water we had to drink, and the eating of wild fruit of a very acid nature, known as chinchí. The carriers, however, attributed his illness to his having touched a fetish that was suspended from a kola tree to prevent the nuts being stolen. The natives were sure this was the cause of his sickness, and reproached him for not observing their views.

The trip was full of delays and annoyances. At times the carriers thought he was too heavy, although we had an extra set of men for him, in order to give them a chance to change off. This complaint was probably due, as it is in most cases of such sort of complaint, to their finding him very kind and sympathetic, and wishing to take advantage of it. They thought they could obtain extra pay from him by this method.

We reached Mano on the return trip late in the evening, and wanted to leave the next morning, as soon as we could have an interview with the chief with reference to opening a station there. When we were ready to start, several of our men could not be found. It was a trick to keep us back so that we would spend the Sunday there. We could not gratify their wish in this, and started

on the way and spent Sunday in a small dirty village about three hours' walk from Mano.

On Monday evening, a little after dark, we reached G'Bambaiah after a march of nearly thirty-five miles. The Bishop was still weak from his illness, and had used both his carriers and mine to enable us to get on without his having to walk so much.

At G'Bambaiah we stopped with Rev. D. F. Wilberforce and family, and it was the first time we had slept in a proper bed for over three weeks. I shall never forget how he enjoyed the good, soft, clean bed.

On this trip, he manifested his remarkable powers for observation. He mentions in his book on Africa, the discovery of a falls that he named Lucile, in honor of his youngest daughter. He was the only one of the party whose keen ear had caught the sound of the waterfall. He was constantly picking up bits of information both in the folklore of the people and the flora and fauna of the country.

The names* he would give to mountain peaks and waterfalls revealed to us how much his family was in his mind, although he seemed to be so perfectly given up to a study of his surroundings.

Reaching Bonthe just before the time for the meeting of the conference, he officiated at the wedding of Mr. and Mrs. Anthony. Mrs. Anthony was a Roman Catholic, and at the last yielded to the plan of the priest to be married by them in their church. The Bishop, with the rest of the missionaries, attended the marriage at the Roman Church, and then headed the procession to our

*These names will be found in his book "Africa."

church, where he proceeded to perform the ceremony according to our rites. That Mr. and Mrs. Anthony appreciated this, was evident from the fact that they called their first son, Job Mills Anthony.

In addition to holding the conference, he lectured on the subject, "Will Power in the Battle of Life." The lecture was so much appreciated that a number of persons requested him to repeat it in Freetown when he returned on his home journey, which he did.

After the conference, he undertook not only to visit the remaining stations which were open at that time, but he insisted on visiting the sites of abandoned stations, and wherever we had any title to lands. He wanted to see all. This necessitated a visit to the Cockboro River and its tributaries. In attempting to reach Rembe, one of the unoccupied stations, we were misled as to the distance we had to walk overland. Leaving the boat at a town called Marthyn, we started for Rembe, which we were led to believe could be reached by a half hour's walk. We finally reached the place after two hours of most laborious walking, a good part of the way through soft sand. He was too tired to preach to the people when we arrived, and rested while I talked to them. We were obliged to return, although it was then dark, for our food and bedding were in the boat. After resting awhile, we started back; but it was necessary for him to rest several times on the way. On reaching the boat, he was too tired to eat. We slept in the boat out in the river and, although we were under an awning,

in the morning we were quite wet from the dampness of the air.

We next visited some unoccupied stations on the Tucker River and its principal branch, the Pali River. After ascending the latter river, we were obliged to send the boat back to take some missionaries to Shenge. We undertook to reach our destination by road along the river, which proved to be very swampy, and the two men that we had taken along to carry him through these swampy places found it difficult to do so. Just before we reached the town, we came to a long swamp, probably a quarter of a mile long. They attempted to carry him in the hammock and succeeded very well till they got into mud above their knees, and had some short turns to make around the trees. Then they stuck fast, and he had to climb on to the low spreading mangrove trees and swing himself from one to another, thus reaching the river. In the meantime, I had secured a broken dug-out canoe and got him into it and sent him across the stream. I noticed him lying on the bank while the canoe was returning for me, and found, on reaching him, that he had almost fainted from weakness.

The chief's head wife had died a short time before this, and the Bundoo Society (a female secret organization) was doing her the honor of nightly dances. This they did through the whole night we were there. The Bishop had been having fever of a low type and this added greatly to his discomfort.

On going to the Tucker River, we stopped on our way and settled a dispute between a native

pastor and his principal member, so that the way might be clear to put some finishing touches on a native chapel, and have it dedicated on our return. The Bishop dedicated this church as we came back. We reached Otterbein station on Saturday, a little after twelve o'clock, after a wearisome march. Shortly after arriving, we heard that a strange sea animal had been caught at a town a mile and a half away. Weary as he was, and under a noon-day tropical sun, yet he could not be persuaded not to go to see it.

The dedication above referred to, took place January 24, 1897.

He had now visited all the stations occupied or unoccupied, and shortly afterward we went to Freetown on his return trip. In Freetown, he assisted in arranging an interdenominational conference of the heads of the different missions and participated in the discussions. This conference was continued yearly for several years afterwards. The last month of his stay, he was in the grip of a low malarial fever, and all the missionaries breathed easier when they knew he was in a healthier climate.

THE SECOND VISIT

He arrived on his second visit a few days before Thanksgiving, 1903. At this time, the mission had headquarters in Freetown, and he soon ingratiated himself into the esteem of those he met here, at a reception given in his honor, and also in the homes of church and state, where he was invited with open-hearted colonial hospitality.

A more limited itinerary was planned for this trip than the former one. On November 29, 1903, he dedicated our chapel at Mano, and the next day visited Taiama. Then we returned to the railway, and from Rotifunk took a boat journey to Shenge, Otterbein, Daymah, and Bonthé. While at Bonthé, we heard of the death of Mrs. Riebel. She had then been buried three days when the news reached us. He was greatly grieved that he could not have been present to comfort and help in this time of sore bereavement. His visit came at a time of much sickness in the mission. In addition to Mrs. Riebel's fatal illness, Mr. Riebel himself was having frequent fevers, Mrs. Snyder had to be sent away to the Canary Islands, owing to a breakdown, and Mr. Snyder was too ill to accompany her. Shortly after this, Miss Murrel was sent home after a severe attack of black-water fever. It is needless to say that his counsel and sympathy were of incalculable help to the mission at this time.

From Bonthé, we went up the Bargru River and its tributaries, visiting the Mo Banta station and the one at Sembehu. Then came an overland journey to Moyamba, where the church was reopened and new windows and carpet dedicated. We arrived in Freetown just a few days before Christmas, but the malaria had already made itself felt and he had a fever. He was sufficiently well to attend a dinner on Christmas Day at the home of the Bishop of Sierra Leone, and the next day start for Rotifunk, where the conference was to be held. The conference was in session from December 26, 1903, to January 3, 1904. He held

a most helpful Bible conference and assisted each night in the evangelistic services. His remarkable energy and application were shown in that, notwithstanding all this work, he read a new book on theology during this week. At the close of the conference, missionaries and native pastors alike said that it was the most helpful one they had yet attended.

While on this visit he did not travel as much as on the former one, his work was equally helpful to the mission, for this was just before the establishing of a church in Freetown, and a school for the training of workers was also under consideration. His advice and vision were very helpful in planning for these agencies and since established they will continue to benefit from his help given in days before they came into being.

A PERSONAL WORD

I wish to add a personal word of appreciation, and yet language would fail me utterly in expressing the high regard in which I held Bishop Mills. In the whole of his two visits, there were not two weeks that I was not with him. I walked with him under a blazing sun, through sands and over mountains, I traveled up and down the tidal rivers and on the open sea in small boats. At the home of the bishop or governor, or sleeping in a rude hut or open boat, or stooping over the small box that contained our food, I found him always the same dignified gentleman, considerate for others, keen for information, and willing to impart help.

A question would always reveal the fact that his master mind was constantly working upon some problem. He fulfilled faithfully the special mission upon which he came to Africa, but he saw farther and deeper than the routine of the work; for while he worked faithfully for the church of his choice, he had a vision wider than its pales. His large soul knew no limit less than the entire race. I think this explained his deep interest in the question of church union. I remember one night at the interior town of Mano, we were looking for the "southern cross," and talking of the prospects for union between the three denominations at that time contemplated. He told of his plan for union in creed and polity, and said that he had, upon request, left his plan before sailing, lest he might not return. Then he turned to me and said, "I would rather never return to my home and country than to have this movement fail, for I see so much in it for the advancement of the kingdom of God."

Personally, his life has been a great inspiration to me. Had I been true to all the impulses for study and research that association with him has produced, I would be a much stronger and more efficient servant of the Church to-day than I am. Yet, as I look backward, I can see places where the current of his helpful life has caught my little bark and carried it to a point it otherwise would not have attained. What I say for myself, I say for all the missionaries who came under his direct influence in Africa.

IN PORTO RICO.

BY ALFRED KEISTER MILLS.

Mr. Mills accompanied his father on this visitation.

First Visit, October—November, 1902.

Our work in Porto Rico was started soon after the occupation of the island by the United States, during the Spanish-American War. In the section of the island allotted the United Brethren Church in which to work—the section comprising the districts of Yauco, Guayanilla, Penuelas, Ponce, and Juana Diaz—the work had gone forward steadily under the leadership of Rev. N. H. Huffman and Rev. Philo W. Drury. In the beginning the missionaries had rented halls in which to hold their school and church services; but the advancement in numbers and influence had warranted the building of an excellent church at Ponce, in the summer of 1902.

As no bishop of the Church had visited the island, it was strongly urged that one be sent to dedicate the new church, and to look over the field with a view to extension of work. It was felt that such a visit by a bishop would encourage the missionaries in the field, add prestige to the work, and put the home church in possession of facts leading to increased interest in missionary endeavor in Porto Rico.

It was decided that Bishop Mills should make such a visitation, and November 2, 1902, was set as the date for the dedication of the new church.

Bishop Mills, accompanied by Bishop W. M. Bell, then missionary secretary, and myself, sailed

from New York the last of October, and reached San Juan in the course of a week. From San Juan they drove across the island of Porto Rico, by the famous military road to Ponce.

A very amusing thing happened on the road to Ponce. The drive had taken from daybreak until dark. As they were nearing Ponce, night had already fallen, and a tropical storm was coming up. As they were fording a shallow river, the horses stopped in the middle of the stream, and the Spanish driver, in his excitement, excited the horses, with the result that the tugs of the harness were broken and the party stranded in the middle of the stream. Bishop Mills promptly took off his shoes, and jumped from the carriage into the river, to assist. Bishop Bell, a man of portly frame, sitting in the same seat, took his shoes off to do the same, and, in his movements in the narrow confines of the carriage, knocked one of Bishop Mills' shoes into the river. The scrambling of those two large men after one drifting shoe, was most laughable. Those shoes were the only ones Bishop Mills had with him, the time was Saturday night, and a dedication awaited him on Sabbath morning. But all ended well; the shoe was recovered, the carriage was pulled from the sands, and the journey resumed. With both men in the rear seat of the carriage the space was too small to allow Bishop Bell to put on his shoes, and most of the way to Ponce, he lamented bitterly his inability to appear in fitting attire in the city that evening.

The next day, Sunday, November 2, 1902, the Ponce United Brethren church was dedicated to

Protestantism and to God, in that center of Roman Catholic influence. The church was filled with people, many Americans being present, besides a large native congregation.

There followed two weeks filled with visits to all the mission stations in the surrounding territory. Bishop Mills was never satisfied, on a trip of inspection, unless he actually inspected all the places where missions had been established or were contemplated. So it made little difference to him as to weather or means of travel. He was there to see the work, and see it he did, before he would leave for the homeland to report.

As he went from mission station to mission station and met the native leaders, he would say again and again, "If I were a young man, I would be a missionary."

The work in Porto Rico impressed him greatly, and during the remainder of his life it kept his deepest interest.

In the winter of 1906 he and Mrs. Mills went down to Porto Rico again and during that visit he inspected all the work and the new mission stations, and held the Porto Rico conference. This was his last visit to the Porto Rico mission field.

IN THE ORIENT

He left home for the Orient in October, 1907, arriving at Honolulu, October 6; Yokohama, Japan, November 17; Shanghai, China, November 26. Then he proceeded up the river to Hankow,

and then to Peking, December 8, and Canton, December 15. Here he spent about one month. He arrived at Manila, Philippine Islands, January 14; left the Philippines, March 1, and arrived in Tokyo, March 18; left Tokyo May 1, 1908, and arrived in Dayton, Ohio, June 1, 1908.

This general view of his great missionary journey made in the Orient is given in order that the reader may understand something of the distances covered by this globe traveler. Bishop Mills always wanted to share the trials of the missionaries' life, and, on this account he was always seeking to reach the remote places and stations, even though it meant hardship and danger to him.

When he left home for this extended and last missionary journey, his daughter Lucile was very sick, and he says in his diary, "While I greatly regret to leave home, duty calls and I obey." After a busy time in San Francisco, attending receptions and making a number of addresses, he sailed on the steamship *Nippon*, October 30, 1907. He made a brief study of conditions at Honolulu, upon arrival there, November 6. He criticized the education system. He found that in the matter of immigration into the island, the Japanese do not long remain laborers, but soon become owners and employers, and storekeepers, while the Chinese remain laborers. Because the island is so nearly foreign in population, he deemed advisable the subsidizing of all American merchant marine, as an aid to the islands, and a safeguard to the nations. On the eleventh of November he crossed meridian 180 and dropped a day. Strange experience to lose a whole day!

On November 17, he was met by Dr. A. T. Howard at Yokohama, and with him went by train to Tokyo, Japan, where at 3:00 P. M. he preached to the English-speaking people. He speaks tenderly of his fellowship with Dr. and Mrs. Howard, Rev. and Mrs. B. F. Shively, Rev. and Mrs. J. Cosand. He then sailed for Nagasaki through the Island Sea. On this trip he was at Shanghai, China, when he carefully investigated the missionary work of the China Inland Mission. This mission had at that time over eight hundred persons at work in China, and these were supported by funds received in answer to prayer. He also visited the representatives of the Methodist missions, both northern and southern branches of the church.

On November 26, he speaks of his trip up the Great River; of its low banks, and its yellow water, made so by the clay through which it flows. Along this river he saw ruins of cities destroyed during the rebellion, and never rebuilt. On November 28, while on the Great River, he wrote: "This is Thanksgiving Day in America. May grace, mercy and peace be given to all our rulers and to all our people; to all the nation. Praise, honor, and thanksgiving, majesty, power, and glory to our God for personal and national blessings of past year."

Bishop Mills gives a very vivid description of the country through which he passed, as he went up the river. He speaks of the Sirens; of having passed a rock in the river one hundred feet high, on the top of which was a pagoda, and a monastery on the east. The hills and distant mountains were

covered with a smoky haze, and snow could be seen on the mountains. His description of this trip and the country is most interesting.

It was on this trip that he met a young English customs officer and had a long talk with him. "The officer expressed a lack of confidence in Chinese Christians or missionaries; but his swagger and swearing were an easy clew to his opinions." The Bishop exhorted him to act as a Christian out among the heathen.

On November 29, Bishop Mills preached at Hankow in the early morning, and called on Rev. Lewis Jones at the Chinese Inland Mission, and then proceeded to Hong-Kong and Shanghai. After making a trip into the native city, he complains of the horrid odors everywhere that he went, and wonders that the people are not stricken down with an epidemic, because of the lack of sanitary conditions surrounding them.

On December 1, the boat started on the return trip down the river. He speaks of the trip as being one of great results in the gathering of valuable information. The town of Kiukiang is the great center for the manufacture of plate dishes, vases, etc. The Methodist Episcopal Church missions are located at this place.

He reached Shanghai on the return trip on December 4. Speaking of the native houses along the rivers, and other things seen on these trips, he said: "They are of clay or boards with thatch roofs. Deer, wild hogs, ducks, and geese are plentiful throughout the country. The streets of the town have a different odor for each day in the year. Everywhere along the river the trees

and grass are very green. The trees are low and bushy and large trees are found away from the river." The Methodist Episcopal Church has a publishing house at Shanghai. It was here that Bishop Mills met Bishop and Mrs. Bashford of the Methodist Church. Bishop Mills said that everywhere he met the China Inland missionary workers and was cordially received by them, and every information possible was given. In describing the native city he says: "Went to-day to the native city; passed the narrow streets crowded with people, dirty and stinking with filth. There must be as many different stinks as there are days in the year, but my sense is not acute enough to distinguish all of them. Saw the ivory workers doing fine work in the little shops open to the street. Also other workers in metals, minerals, woods, furs, cloth and horn."

He continues: "I went down into the great Buddhist temple, where the people were bowing down to the josses or images of gods and men; also burning sandalwood and incense. Great crowds present."

It was at the Chinese Inland Mission on Saturday evening that Bishop Mills met the return missionaries from the borderland next to Thibet,—2,000 miles away, forty days from any railroad. Here he says: "They speak of progress. One of them had been ten days journeying into Thibet to visit the great Buddhist monastery. Mr. Stevenson read letters from other missionaries, giving hopeful accounts of the work. These were followed by prayer for the success of each field."

On December 8, he attended worship in the morning at the Union Church and gives in his notes an outline of the pastor's sermon, showing his careful interest in everything that he touched in that far-away land. In his notes of December 9, he gives an account of his reading which he had carried on during this trip. He speaks of having read a dozen volumes, giving the titles, showing that he was keeping up his studious habits everywhere he went.

On the tenth of December he went on board the ship, *Mongolia*, at 9:00 A. M., and at once made the acquaintance of a number of persons who were bound for the Philippine Islands. Speaking of the islands and their government, he says: "Here no one speaks well of Secretary Taft. His policy with the Philippines is thought to be too easy."

He landed at Hong-Kong December 13, and was met by the Rev. E. I. Doty. In his description he speaks of a visit to the hill-tops round about Hong-Kong. In the evening he took a boat for Canton. On the morning of the fifteenth he found his vessel anchored in the Pearl River, near our mission house in the city of Canton. Rev. B. F. Bean, one of our missionaries, came on board to greet him. Speaking of Dr. Bigler's work, he says that she is the busiest and best and most useful one there, not because she is any more faithful, but because of her medical ability to meet the actual needs of the people. He speaks of all the missionaries as being earnest and devoted in every way, and that all are needing a change of climate. On Sunday Rev. Mr. Lansing preached,

and he describes him as "a fine old man—the patriarch of the mission."

On the eighteenth and nineteenth of December, Bishop Mills went to Hang Tan and organized a church of over thirty members; took an offering to repair the chapel amounting to \$9.00; visited Sheung Ti and Lak Lau, and then returned to Canton. On the twenty-first, twenty-second, and twenty-third he was at San Tong; organized a church at this place, returning to Canton to spend Christmas. On the twenty-sixth he went by water to Kwai Chau, where the church was celebrating Christmas, having a Chinese feast with nearly all meats.

He left the same evening through the rain for Siu Lam. At this place, he says, "We met Rev. and Mrs. E. B. Ward." Here he spent three days, looking over the work in the city and community, and then returned on the thirtieth of December to Canton and began the conference session, which lasted seven days. Speaking of the conference, he says: "Good attendance and a fine body of people. Chinese preaching nearly every evening. I preached once at night and gave an exposition of Matthew 5:7 in the morning. Reports and discussions were had in the afternoon, and the early morning prayer meeting was always held. Good spirit, throughout. Conference closed on January 5." The sixth, seventh, and eighth of January he spent in an inspection of work. "The proposed new site, near the Baptists', and four miles east of Beth-Eden, is to be bought if we can get it on reasonable terms," he writes. "Also, met Dr. Greene and others at the Baptist house, and

had a delightful and cordial fellowship with them. Visited the Presbyterian College; also the Christian College. As this was the week of prayer, I preached Sunday evening. Went to see the temple of five hundred Genii and the Chambers of Horror. It is surprising how many things Buddhism and Romanism hold in common."

On the tenth of January, Bishop Mills reached Hong-Kong, and on the eleventh left on the boat *Zafiro* for Manila, reaching his destination on the fourteenth. He writes as follows: "We were here met by Mr. E. S. Eby, Mr. Myers of Lancaster, and called upon Mr. E. F. Durr." He met many Americans at the home of Rev. H. Farmer, where he had his home during his stay. Speaking of the cost of things about Manila, he said: "I had two suits of drilling, one white and the other yellow, made for \$7.50. Cheap—cheapest I have worn since I was a child, but they are cool and good." He met Mr. and Mrs. Mumma, and left on the railway on the seventeenth for Dagupan in company with M. E. and P. E. Lyons and Rev. and Mrs. M. W. Mumma. On the eighteenth he was at San Fernando. "It is here that the superintendent of our missions lives," he says, "and they tendered to me a reception at his house in the evening." On the morning of the nineteenth he preached, and in the evening went to Barrio for the service.

From January 21 to January 29 Bishop Mills visited all the various local churches in the southern part of the district in which our Church was working, preaching once or twice a day during the whole journey. On February 1, 1908, he went

north with Rev. Mr. Mumma to San Juan, and was given a native feast and reception. He preached on Sunday, February 2, and on the third of February, Rev. Mr. Widdoes came to San Juan, and went with him to see the Rev. E. J. Pace at Balaoan. The fourth, fifth, sixth, seventh, eighth, and ninth of February he spent in this community, visiting all the stations, and on the tenth returned to San Fernando, and began the holding of the annual conference on February 12. Speaking of this conference, he says, "Fine conference; a hopeful body, both natives and foreign." After closing conference on Wednesday, he started over the mountain. It was on this trip that his horse broke through a bridge and threw him to the earth, causing injury to his shoulder and neck.

At Baguio he spent two days looking over the situation for a mission rest-house, and, because of the good water, fine air, and cool place, he recommended it as a good location.

He then came to Manila, and the Evangelical Union being in session for two days, he attended the sessions. By invitation he gave a devotional Bible study each morning and preached on the first evening, the twenty-fifth of February. On the twenty-sixth, he preached at McKinley Post of the Young Men's Christian Association, and at Cava the evening of the twenty-seventh. He left Manila for Hong-Kong on the steamship, *Yuen Sang*, arriving there on the third of March. On the fifth of March, he reached Canton, where he found all the missionaries well except Rev. E. B. Ward. He records his being almost prostrated by overwork and climatic influences.

On March 6, after a pleasant day, he left, with Rev. Mr. Doty, for Hong-Kong. Here he transacted necessary business and went aboard the steamship *Manchuria*, for the trip to Japan. By request of the officials of the ship, he preached on Sunday, March 8, at 11 A. M. When the vessel had reached a point just opposite Shanghai, March 10, the captain died suddenly. This caused considerable delay and loss of time. On March 12, they entered the harbor of Nagasaki. He writes: "It was a great sight to witness the putting of four thousand tons of coal on the vessel by the hands of men and women, boys and girls. It took from noon of the thirteenth until the next morning at seven o'clock to coal the ship."

He reached Yokohama, Japan, on the morning of the seventeenth of March; went ashore with Dr. A. T. Howard, and went to Tokyo, spending from the eighteenth to the twenty-first visiting places of interest in Tokyo—Ugeno Park, Asakusa temple, Methodist Episcopal book store, etc. On the twenty-fifth, he preached at Honjo Church, and on the twenty-sixth preached at the Thompson Memorial Church. On the twenty-seventh he spoke to the Chinese students at the Young Men's Christian Association, and on the twenty-ninth preached at Union Church.

On April first, he spoke at Odawara; on the second, went to Kanagava to a Christian Endeavor convention, speaking in the afternoon and evening. He reached Otsu on the third and preached in the evening; on the fourth looked after lots for the mission house, and lectured before students in the evening; saw jiu-jutsu practice; also witnessed

fencing, which is so much practiced by the Japanese; on the fifth came to Kyoto; preached at the Doshisha in the morning; laid the ashes of Rev. Monroe Crecelius in the cemetery on the top of the mountain. The cemetery is owned by the Doshisha; visited the grave of Neesima and preached at the church in the evening; on the sixth visited the royal palaces in Kyoto; also visited the temple of thirty-three thousand three hundred and thirty-one images, and factories of cloisonné and other wares. On the seventh he went to Nara and saw the Dai Butsu and the temples, which, he says, "are the greatest I have yet seen."

The eighth was spent at Nagoya, and on the ninth he arrived at Numazu. One of the interesting notations he makes in connection with this visitation is the fact that most of the nights he slept and ate in native hotels, which, in itself, showed his democracy of spirit and his willingness to meet conditions as they were, and learn the inner life of the people of the country. Bishop Mills was a remarkable traveler in this respect, as I learned to know on my following of his visitations in Africa.

He reached Tokyo on the tenth, and on the eleventh spoke at the Sunday-School Association convention. Speaking of the convention, he says the young man who preceded him spoke fifty-five minutes, adding, "These people have no sense of courtesy in sharing time on a program, but each speaks as long as he can." It would seem as though the Japanese had visited America and learned the method of those who are on programs

here, and applied the information gained in their own country.

The twelfth, thirteenth, fourteenth, and fifteenth were spent in the examination of different stations, the preparation of articles for the home papers, and in general visitation of the work.

On the sixteenth he went to Shizuoka, where he held the Japanese Annual Conference. The first evening was given to a dinner to the members of the conference. "It consisted wholly of eels and rice. It was very good, and tea was served at the close of the feast." The conference convened at 9:00 A. M. on the seventeenth, and, in describing the conference, the Bishop says, "The singing was good and the prayers fervent." He at once entered into the work of the conference, as is shown by his expository preaching, in giving to the conference members a description of thirty of the best chapters of the Bible and urging them to become especially acquainted with them. In the evening there were three sermons in succession in Japanese, and the Bishop says, "I remained at the hotel." This statement is significant. "The next day I entered a protest (mildly) against having two or three sermons at one session, hoping that one would satisfy them hereafter. It seems the custom here to have two or more addresses on each occasion. After the stationing committee's report was read on the evening of the eighteenth, two sermons were delivered."

Sunday was a great day in the conference, he says. He preached at 10:00 A. M., after which "five fine young men were ordained to the Christian ministry." This was followed by the observance

of the Lord's Supper, the wine being served by the use of teaspoons. "On Sunday evening, before the service, a feast was served to all the conference in my honor. It consisted of rice, chicken, beefsteak (for myself and Dr. Howard), ham, omelet, cakes, and tea. I had a knife and fork. Except at this meal, I ate native food at the hotel, using chopsticks. Three days at the hotel cost \$1.50 for meals and lodging." "Thus closed one of the finest conferences that it was ever my privilege to hold."

On the twentieth, Bishop Mills reached Tokyo and was at the home of Dr. A. T. Howard and wife, feeling "very weary," as he describes it. On the twenty-second, he visited Nikko. This is the greatest shrine of the Shinto worship. On the afternoon of the twenty-third, he visited the shrine of Ieyassu. "This shrine and his grave are the most important objects. Monkey figures are on the cornice of the stable before reaching the entrance proper to the shrine. These figures are not objects of worship, but are symbols of truth they wish to teach. After passing the gate and up two more flights of stone steps, we come to the sacred shrine. Its chief ornament is a metal mirror and an altar. Very elaborate ornaments of carving in wood, and gorgeously painted Chinese pheasants, the fabled Phoenix, and pictures of impossible lions. The carvings are chiefly on the outside of the buildings; the paintings on the inside. The room used as a shrine is flanked on each side by a finely adorned sleeping-room for royalty when it visits the temple (for the shrine may now be called a temple). The grave of

Ieyassu is behind this temple on the top of the mountain, one hundred steps higher than the temple and wears one to reach it. It is behind a small shrine under a dome of bronze which rests on a platform of hewn stone.

“The red lacquer bridge over the stream at the foot of the mountain is crossed only by royal persons and their guests. The site is located in a place of great natural beauty. Nature and art are made to fortress Shintoism, and the stronghold will require ages to capture for our Christ and King.”

Bishop Mills visited Chizenji Lake on horseback. On this trip he passed beautiful falls along the river, passing through pine groves, yet he says, “this lake, which is of national fame, is no finer than many of our little inland lakes.”

On the twenty-sixth he preached at the union service in the German Reformed Church, where he had a great hearing. Then he visited the college plant of the North Japan College, and says of it, “Everything is in fine order, and good work being done.” The balance of the week he says he spent in preparation for his trip home; and on May second sailed on the Steamship *Monteagle* for Vancouver. He had a good voyage. “Cool, but not more than I had expected. The ship rocked a good deal and many were sick, but I enjoyed the trip. After the first day fog covered the water. Often the fog horn was blown.” He says he had two Fridays the first week crossing the one hundred and eightieth meridian.

He reached Vancouver on the evening of the fifteenth of May and landed the next morning.

On the eighteenth he started his trip overland for Dayton, Ohio, thus ending one of the greatest missionary journeys made in the interest of humanity by one of the greatest lovers of the race that ever entered the work of the Master's vineyard. It was Bishop Mills' last journey, and is referred to by those who were touched on the journey as being one of great inspiration to the workers. Unselfish and devoted, he spared neither effort nor time to make the journey one of absolute encouragement and inspiration to all who were on the field. Bishop Mills was a world man and in sympathy with world movements, and, as such, spared not himself as he joined the workers in the field, leaving them to greater devotion and consecration in the service that they were rendering to the King. There is no doubt at all that this journey, strenuous and severe in its physical exertion, hastened the closing of the earthly journey of Bishop Mills.

BISHOP MILLS AS A FATHER
TO MISSIONARIES

BY BISHOP A. T. HOWARD, D.D.

Superintendent of the Orient

No book on the life of Bishop Mills could be quite complete without a tribute to his devoted life from the young people who represented our Church in the Far East in the years of 1907-08, when Bishop Mills visited our missions in the Orient. He was so broad in his views of what goals the missions should place before themselves, so interested in the life and all the achievements of the peoples of the east, so appreciative of all that

was best among them, so hopeful of their future. He made us missionaries feel, too, that he trusted us; yet, by his own wide reading and familiarity with such a great variety of books, and with the greater book of nature, he made us keenly conscious of our own limitations.

He was eager to learn lessons himself from the people about him. One day, on a crowded train, when a selfish Japanese passenger was allowed to sleep and monopolize a comfortable seat for hours, while others made themselves uncomfortable rather than disturb the sleeper, Bishop Mills said, "I believe if I were to live in this country long, I would become gentle, too. I am tempted to take hold of that fellow and roll him off in the aisle, but these polite Orientals allow him to sleep on."

One day, in speaking of the quality of gentleness, he said he thought the most suitable monument for his grave would be a rough boulder out of the mountains, without other mark of the chisel upon it than the word "Mills," and the appropriate dates.

His ambition, too, inspired us. There was no satisfaction over past achievements with him. He wished to be free from the burden and distraction of travel that he might write three books—one on duty, one on doctrine, and one on devotions.

He frankly told us he would never cross the sea again, but he made the most of his opportunity on that visit, for he never hesitated to carry out the program outlined for him, but would go anywhere, make any sort of an address, eat any kind of food, sleep anywhere without complaint, and frequently

would suggest additional meetings that naturally were of burden to him.

The writer knows now that Bishop Mills' great strength of body had begun to fail before he began his tour in Japan; but there was no flagging, no quitting the field until he could make a full report on every phase of the work of the Church.

He was a charming guest to have in one's home, one who could take the place of a grandfather in the hearts of all our mission children while satisfying their natural desire to meet a great man from America, the land of their dreams. He preached some great sermons, sermons that were eloquent and profound, but his chief emphasis was expository preaching.

We cannot say what his life meant to others in other lands, but to us who knew him in the intimacy of our own homes in the East, he will be remembered as a friend, a father, and wide indefatigable student, a servant of the Church devoted to duty, and a man who delighted to interpret the Word of God.

STUDENT, SCHOLAR, EDUCATOR

CHAPTER VI.

STUDENT, SCHOLAR, AND EDUCATOR



MUCH has been said in reference to the self-made man, or the man who has accomplished, through his own personal efforts, supplemented by whatever help he could obtain, the complete development of his mental powers, in distinction from the man who has, by earnest application, followed a full college curriculum and obtained a diploma. Bishop Mills did not have the privilege of a college education as such, but he was, nevertheless, a scholar—a scholar of peculiar ability; one whose deductions were as well founded on the facts of logic, philosophy, history, science, and language as the able scholars of the day who had pursued a full college course.

As stated in a preceding chapter, the early life of Bishop Mills was not promising, due to his physical condition. No one would have thought, when the lad was ten years of age, that he would master nearly all departments of learning and shine among scholars as authority on many branches of research. He came into his own very slowly. His father, being a farmer with limited means, was not able to send his son away to college, even after he had outgrown his physical weakness

and had shown extraordinary ability as a student. There are few young men who would have undertaken what Mr. Mills did as a farmer lad. His application of mind in the days of his young manhood was remarkable. Shrouded as his early life was with poor health, no one who knew him entertained a thought of the possibilities that were achieved by him in the sixty-one years that he lived, much of this time having been spent in fighting the inroads of disease on a weak constitution.

At the age of fourteen, a divine impulse filled his life, causing an insatiable desire for knowledge; while it was true that he had not learned to read until he was ten years of age, yet, in a few years he had not only recovered the lost time, but had forged to the front among his associates as a student and thinker. He soon mastered everything that was taught in the primary schools of his community, and, having earned a little money, entered Bartlett Academy, near his old home. It was here that he showed himself to be an extraordinary student, attracting the attention of all of his teachers because of his ability to think, a trait of character that has marked his entire life.

Going home from the academy, he engaged to help his father in the work of the farm. While in the fields, he carried his Greek Testament, and, when the horses were resting, he worked with unabated energy on his lessons in Greek roots. Never once did Bishop Mills refer to his own ability. No one has ever heard him sound such a note of egotism. Hence, few people knew that he was able to read the sacred Word in the original

language, for he had not taken a course in the Greek or the Hebrew language, in any college. True, he was enrolled as a student of Otterbein University for three years; as a student of the Illinois Wesleyan University for four years, and in his examination received the degrees of bachelor of philosophy, master of arts, and doctor of philosophy. To these he added a course of three years in the Chautauqua University of Theology, doing all this extra work while he was busy as a pastor, and in no way interfering with the service he was rendering to his congregation.

It was in his years between fourteen and eighteen that he did the good primary work that laid the foundation for the splendid concentration of mind that is seen in his untiring efforts to obtain better preparation for his work as he followed the different courses of study. After completing the courses as indicated in the schools named above, Bishop Mills outlined for himself carefully thought-out courses of study in philosophy, sociology, phrenology, Christian evidences, and literature, which he conscientiously pursued. Later, he became a professor of English literature and philosophy in one of our colleges, in which position he not only made good, but excelled—a striking evidence of the success of his work as a student.

But Bishop Mills was peculiar, in that from the beginning of his effort to acquire knowledge, until the day of his death, he was a thinker and a close critical student, carefully analyzing every line of thought that came under his notice. It is worthy of mention that the first thing this remarkable man did was to learn to control his own

mind; and it is believed by many that his course in science in Professor Fowler's school in New York, taken in the year 1872-73, laid the foundation for his success in subsequent years. He was heard to say, on one occasion, that he believed the man who controlled his mind and could command it as nearly perfectly as possible, increased his own power in proportion to this ability. His great address on will power is, without doubt, the outgrowth of this conception, for, if any one will study the outline of that marvelous address, analytic in every particular, he will see at once the force of this statement in relation to his own intellectual activities.

He was not only a great student and scholar, but also a great reader. The Church has produced few men who were universal readers such as was Mr. Mills. His field of inquiry was not limited to any one side of the question. It was not uncommon to find him with the book of a skeptical author in his hand, analyzing, criticizing, and mentally digesting all that was being said on the subject in hand. He mastered a number of languages to the point of being able to read intelligently—German, French, Italian, and Spanish—in order that he might investigate subjects where the authorship was principally in these languages. It was my privilege to go into his library and examine a number of the books in the different languages. When he made his trips abroad, he was in a position to make himself understood very intelligently in many of the different countries in which he traveled. All this was due to his ability to concentrate his mind and do in a very short

time what it requires many students years to accomplish in the mastering of languages.

Of course, it must be remembered in this connection that he was aided by a wonderful memory. Bishop Mills believed that the memory could be cultivated. Hence, in his childhood, he was often found in the throes of memory gymnastics, causing his powers of retention to be so developed that he seldom forgot anything. Indeed, he did not seem to have a "forgetter," and if, by chance, there came a lapse of memory, he, above all others, was most annoyed by it. Even when he was bearing the responsibility of many cares, it was remarkable how he could retain details and give account of minute matters that would have been over-shadowed in the memory of most persons.

With an ascending vision, with a comprehensive ambition tempered by divine grace, he pressed forward, as few men do, to the accomplishment of his purpose; that purpose was to know, and, knowing, to live for the glory of God and the betterment of humanity. The extraordinary strength of his will kept him steady in all of his work as a student and scholar, for he never left home without carrying with him some book or books bearing upon a definite line of investigation which concerned society, state, or church. He was not a reader of fiction as such. He absolutely ignored the popular novels of the day and fed his mind on stronger meat; thus developing a masterful disposition, until it became a habit for him to know the historic and philosophical settings of every department of human activity.

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Strange to say, he studied natural science with the same avidity that he did the philosophical and metaphysical departments of human thought. He was especially interested in botany. This is seen in the fact that, when he established his home at Annville, he at once undertook to lay out a plan for a botanical garden, supplying it with such plants as would flourish in that climate. It is remarkable what he knew about trees, both ornate and fruit, and his knowledge of botany enabled him to have a fine flower-garden, with the richest varieties of roses, and flowering plants of rare beauty and selection. It is also notable that, although especially interested in other lines of thought, he could give the botanical names of all the plants that were found about his place, as though they were common, every day friends.

As a student and scholar, therefore, his vision seemed to be comprehensive; so rounded out was his information, that he is easily classed as a man of liberal education.

Added to all these elements of scholarship was his fertile imagination. Few men had such native ability in this particular as Bishop Mills. It led him into the field of investigation; it was the key to unlock many of the treasure-houses of knowledge. It was interesting to hear him discuss the possibilities of the flying-machine. His unbounded faith was born of an imagination, the vision of which may extend into the centuries. He did not hesitate to express his belief that in time to come the human family would pass from one continent to another by aid of this new invention, perfected in such a manner as to guarantee greater safety

than the best ocean liner that now plows the waves between the western and eastern hemispheres.

Bishop Mills only had begun his work as an author. He had in almost complete form the outline of many manuscripts which he intended to finish in subsequent years. He wrote the following books which have been published: "Africa," "Holiness," "Missionary Enterprise," and "Family Worship."

His scholarly attainments are set forth in the following degrees that were conferred upon him: Master of arts from Otterbein University in 1884; doctor of divinity from Lebanon Valley and Westfield Colleges in 1890; doctor of laws from Lane University in 1898; doctor of philosophy from the Wesleyan University, Illinois.

He was a member of the American Academy of Christian Philosophy, the American Academy of Political and Social Science, and a corresponding member of the Iowa Academy of Science.

As teacher, he began work in Western College, now Leander Clark College, located at Toledo, Iowa, in the year 1887. He was invited to the professorship of English by President Beardshear, who was known as the strongest educator at that time in our denomination. The wisdom of his selection for this position was evident through the two years that he occupied the chair of English literature and rhetoric in the college, for Mr. Mills showed complete mastery of his subject, and the students recognized his great strength, as, from time to time, he led them along these important lines of study and development.

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When President Beardshear resigned the presidency in 1889, Mr. Mills was elected president and professor of philosophy, which position he held for three years, during which time the college made positive achievement and growth. Upon an examination of the catalogues of the school, issued for this period, we find an enrollment of above four hundred students each year, and a faculty composed of eight professors and four teachers, and quite a number of lecturers.

It is interesting to notice the remarkable development of this man from his humble beginning in educational lines, not being able to read or write at the age of ten, and then coming to the position of a college professor of English at the age of thirty-nine, and college president at the age of forty-two. The fact that he was not a graduate in any college did not seem to interfere with his work as teacher or president, for his ability was recognized on every hand, and his scholarship was never questioned.

Mr. Mills was successor to Professor A. L. DeLong, the first distinct professor of English literature and rhetoric in Leander College. Professor Ward, in his *History of Western-Leander Clark College*, says of this appointment by President Beardshear, "Professor Mills brought logical scholarship, much Church prestige, and great personal dignity, qualities that gave him the presidency of the college upon the retirement of President Beardshear." During the period of 1893 and 1894 there was what is called, in the history of Leander Clark, the third crucial period in the life of the college. This period is known as

that of the burning of the main building and the burden of rebuilding same, the outcome of which was the growing financial embarrassment. Professor Ward, in writing of this period, says: "Such, then, was the situation when President Beardshear laid down the mantle of the presidency and Professor J. S. Mills was chosen to succeed to the burdens of that office. President Mills accepted the position believing that the college authorities understood the great responsibilities that they were laying upon him, and assured by the board in strongest terms that the warmest sympathy and the heartiest support were back of him in his great undertaking. The new administration started out hopefully, only to be overtaken in a few short months by a calamity that tried the souls of all the friends of the college and almost crushed President Mills—the calamity of a disastrous fire."

This calamity occurred on the night of December 25, and, by the morning hours, the magnificent college building was entirely destroyed. This building had been erected at a cost of seventy-five thousand dollars, and, with its burning, many gave up the hope of the maintenance of Western College as then known. Professor Ward, writing of it, says: "The dawn of Thursday presented an appalling spectacle to the eye. There were the bare walls, smoking and smouldering, the only monument left to tell where a few short hours before one of the finest college buildings in Iowa had stood. A few scattering pieces of furniture, books, papers, etc., lay strewn about the premises—all that was saved of the extensive outfit of West-

ern College. The Thompson Cabinet, presented by Mrs. Charles Mason, and considered the finest in the State, had vanished, alas, in a few brief moments, in smoke. The value of this cabinet alone is estimated at \$50,000. The mammoth library, the pride of the college, was gone with the remainder of the equipments. The loss is estimated at from \$125,000 to \$150,000, with an insurance of \$22,000 on the same. The wreck seemed complete, and the question arose, Can we rebuild?"

President Mills was in the East on the night of the fire; was arranging for help to come to the institution when the message, announcing the burning of the building, reached him in the Union Station, at Columbus, Ohio. He quickly arranged his matters and rushed back to Western to join the executive committee in their heroic effort to restore the building; for no time was lost in bringing about the reorganization of the forces with a view to building. This brought to him an extra burden of toil and effort, and, as he was already weighted with the responsibilities that were upon him, it was a question of his endurance and strength to meet the emergency. But, with a determination that knew no defeat, he entered into the project of restoring the building. Within eighteen months from the time the building was burned, it was replaced by a better, stronger, and more completely-equipped building than the old structure.

Quoting again from the History of Leander Clark College: "President Mills was relieved from class work for a time that he might aid in the canvass for funds. * * * * President Mills soon

returned from field work to the more congenial duties of the classroom. His office gave him the chair of mental and moral philosophy, a field for which he was peculiarly well fitted both by training and by temperament. He was a born logician and thinker, and had disciplined himself by profound study of philosophical subjects. His magnificent personal appearance, his dignified bearing, and judicial utterance gave his opinions great weight, though he often failed to reach down where the students daily lived, and to realize with quick human sympathy the student's matter-of-fact problems and daily needs. He won the highest esteem and admiration of his pupils, but did not quite enlist their spontaneous love and adoration. President Mills recoiled from the material problems and endless perplexities inseparably connected with the presidency, and so resigned that office after three years and gave himself wholly to classroom work for one year, at the end of which time he was elected Bishop by the General Conference of his Church. An exalted office in which he soon took eminent rank, and in which he continued until his death, September 16, 1909."

President Mills was succeeded as president of the college by Professor A. M. Beal, who occupied the presidency for one year.

Dr. Thompson, in "Our Bishops," referring to the time of the burning of the building, says: "When this happened, he was on a visit to Ohio. I was talking with him in the depot in Columbus when the telegram reached him announcing the great disaster. At once the resolution was formed that he must go back and rebuild. It meant an

extra burden of toil and anxiety to a man already weighted down with care, but he went to work with intense energy and a prayerful heart, and the people responded. The building was restored and finished from top to bottom in eighteen months. This was done and the faculty paid without any increase of liabilities except a part of the interest on the previous debt."

Thus closed a strong administration of the college under the work of Mr. Mills as college president.

In order that the Church may understand Bishop Mills' real position on the question of education, I quote the paragraph from the Bishop's address read at the beginning of the General Conference at Canton, in 1909, on the subject, "Education."

"Our people share in the educational spirit of the land. Our schools have all made commendable progress, but some have excelled. Each school is the favorite project of our Church in the region where it exists. The growth of the interest of our people in education is attested by the increased attendance in all our schools and the enlarged contributions to the support of the same.

"The Church has always stood for scholarship. From the days when the apostles had Mark for a minister of the word, it has held to the necessity of training its youth. There are few institutions of learning in America which do not owe their foundation to the need of an educated ministry. Within later years, it is true, provision for the education of the young men and women has been made by large appropriations by both Fed-

eral and State Governments; but even in such institutions the great body of instructors are at least nominally connected with some church. Universities no longer care primarily for the training of ministers, and seldom maintain theological departments, but they are none the less due in a large measure to the initial impulse which was given collegiate education by the demands of religious bodies.

“The church of to-day is living in the midst of the most extraordinary transition that the world has ever seen. The church cannot maintain itself in this age and stand aloof from the movements in education. It can meet cultured skepticism only by the culture and experience of believers. While the church places a high estimate upon knowledge and culture, it still more highly prizes character. It therefore demands as high a type of character in its teachers as in its ministers. Thus, by both training and example, it carries forward its educational work.

“The choice sons and daughters of our churches are in our college halls, or have already gone forth from them. We owe it to them and to the great nation of which we are a part, to bring our schools up to the highest degree of efficiency possible. We do not need more schools, but the thorough manning and equipping of those we have is the imperative demand of the hour.”

These words are worthy of careful consideration at the present time as we study the educational problems that are before us as a denomination.

Bishop Mills had decided to move to Baltimore, Maryland, after he was sent to the East District in 1901, but strong pressure was brought to bear on him, to have him move to Annville, Pennsylvania, where Lebanon Valley College, the only United Brethren college in the East, was located. So he, on that account, decided to move there.

After settling in Annville, he and his family took a very deep interest in the college, and became active in every department of its work. Three of his children graduated from the college, his son, in the class of 1904, his daughter Ellen, in the class of 1905, and his daughter Lucile, in the conservatory of music class of 1906.

Bishop Mills himself became a member of the board of trustees of the college and remained on the board for some years, a most devoted, enthusiastic, hopeful friend of high education and honest administration. His wise counsel and unfaltering adherence to the policy of conservative administration helped the college over some of the roughest days of its history.

During the last two years of his life, he was in very close touch with the affairs of the college constantly, and it was a great pleasure to him to have Doctor Bierman, the college treasurer, come in and discuss with him its needs and the hopes for its betterment. He was especially anxious for an adequate endowment, not only for Lebanon Valley, but for all of the Church schools.

He, and his brother-in-law, Dr. Lawrence Keister, who was then president of Lebanon Valley, would talk and plan by the hour for the

betterment of the college, and for a better response from its constituency. He recognized that the United Brethren Church had not come to recognize the value of education to the Church. He himself recognized that if any church moves constantly on in a direct line of advance, it must have efficient leaders, and he further recognized the fact that our leaders come largely, or almost altogether from our own communion, and that to prepare our future leaders, we must educate our young people to the point of highest efficiency for themselves, the denomination, and for God. So he constantly advocated, as a college president, as a member of the Church board of education, and as a Bishop, the need of awakening to the value of education, and then providing means to satisfy that need.

He liked to discuss all subjects, and questions relating to every phase of the educational and administrative side of our schools, and the coming of Doctor Bierman or Doctor Keister was always most welcome.

The sudden death of Doctor Bierman, in August, 1909, was a shock to Bishop Mills, but it never occurred to him that in less than a month, he would follow Doctor Bierman.

While Bishop Mills had never been able to accumulate much money, because of his great liberality, and the large demands upon him for all kinds of Christian work, he showed his interest in education, and in Lebanon Valley College, by leaving the college one thousand dollars, the income from which was to go to some poor boy each year to help him in securing a college edu-

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cation; and, preferably, a boy who was studying for the Christian ministry. He said that one of the best memorials a man could leave, with his material possessions, was a fund put in such a way that it would benefit not only the boy who was helped to an education, but also all those who would come under the influence of such a boy's later ministry.

**THE CHURCHMAN AND BISHOP, OR
THE ECCLESIASTICAL LEADER**

CHAPTER VII

THE CHURCHMAN AND BISHOP, OR THE ECCLESIASTICAL LEADER.



BISHOP of another denomination said, in speaking of Bishop Mills, "He was the greatest churchman I have ever known." There was a dignity and strength about him that few men possess, and the elements that entered into his leadership were so striking and splendid as to merit mention in the history of his life.

As a churchman, he was always true and genuine. That he was mistaken sometimes in his judgment, both as to men and to policies, is certainly true; but even when he was mistaken, either as to the man he supported or the policy he advanced, no one could doubt his unselfishness in the case; and while he sometimes has stood for men who were unworthy of his support, yet it must be remembered that, in every case of this kind, Bishop Mills believed in the man he supported with an earnestness and sincerity born of a true heart. Never once did he seek the advancement of another individual in order that he himself might be advanced; and it is known to many that he suffered personally by his faithful devotion to individuals in whom he believed, and who were his personal friends, and for whom he stood under all circumstances. This characteristic of the man

was manifested not only in his relation to his personal friends and policies, but also was true in reference to all men and all policies that affected the denominational life of the Church. His planning was always unselfish. Never once did he institute a program, the sequel of which was to be his own advancement. This statement is only fair to make in the life of any man where it can be made with such absolute truth.

No one can doubt his position on the great policies of the Church affecting its future, who recalls his uncompromising stand in favor of a new order of things as carried out by the Church Commission, when the Constitution and Confession of Faith and Disciplinary enactments were revised and made up to date, as relating to all Christian activity in this new century. Bishop Mills was never a conservative or middle-of-the-road man; he was always on the constructive, progressive side of every question that touched his life. Hence, he was considered by some as being so progressive that he was unsafe. Indeed, some called him visionary and others were inclined to say of him that he was seeking these things for his own advancement and preferment. However, those who were near him—those who understood him—quickly refuted this charge as unfair to him as a Church leader.

After the reconstructive period, in 1889, when our Church broke the fetters that bound it, and entered into a new life, when the General Conference, at York, approved the work of the Commission, Bishop Mills threw all his energy into the work of the denomination, and, from that time

forward, became one of the aggressive leaders in the progressive measures and was always found standing with those who were seeking to build up the Church.

As was said of him as a teacher, so it can be said of him as a bishop, that the weight of his influence was always found on the side of those who were seeking to lay foundations upon which to build a greater structure in the years to come. To this end he was the friend of young men. One of the principal elements in his work was to inspire young men, and thereby to multiply his own life by injecting into the lives of others, as he met them in the conferences and in the homes, his own progressive spirit, giving them an outlook, giving them an ambition to do things worthy. He thus inspired their manhood and became very sympathetic in his relation to them. He often helped them to buy books, loaned them books, and started them toward the goal of higher attainment and service. In this particular he was not afraid. He walked by faith as well as by sight. He was willing to try out men and policies in order that he might know the result, both in the individual life and in the Church.

One of the ministers of his old conference, the Scioto, tells that when but a boy of thirteen, Bishop Mills met him and asked him the question, "Don't you want to become a Christian and a minister of the gospel of Jesus Christ?" at once placing before him not only the question of profession of Christ, his Savior, but opening the door of usefulness in the service of Jesus Christ as a minister. So many persons would not have

thought of the second statement. A minister, in writing in reference to his work in the Oak Hill charge, says: "In addition to his work as pastor, he taught a select school in the summer of 1874. Many of the young men who attended his school are now in the ministry of different churches." This, in itself, bears testimony to his work as a churchman.

He was always concerned as to the future of the individual who came under his influence. As a leader in the Church, he was the exponent of higher education, always urging young men to go to college and to the Theological Seminary to secure the advantages of these schools of learning. He said to a young man who was uncertain as to his course, "Young man, if there was a choice between \$25,000 and a college course presented to you to-day, I would advise you to take the latter." This showed his opinion not only of education as such, but of the college as a means to the development of mental power, and his great faith in the educational institutions of our denomination.

His gifts to our schools were as liberal as he could possibly make them. He never denied the appeals that came to him from our institutions, but was a financial supporter of all of our colleges, academies, and Seminary. His great earnestness caused him to have an active interest in every department of our Church life, as an official of the denomination. Secretaries of departments can all bear testimony to his willingness to present their work with all the power of his mind, at every time and place where opportunity was afforded.

Thus, as a churchman, he was ready to supplement and second the effort of all the workers in the denomination.

Mr. Mills was elected to the office of Bishop in the Church of the United Brethren in Christ at the General Conference held in the city of Dayton, May, 1893, and served in this office until the time of his death.

As Bishop, he served the West District for two quadrenniums, from the time of his election until 1901. This district was composed of what is now known as the Pacific Coast District and a major part of the present West District. He made his home in Denver, Colorado, and traveled this immense district, touching all parts of it at least once a year.

Bishop Mills was a liberal. His spirit and life were in sympathy with the progressive movements for the betterment of society and the enlargement of the usefulness of the Church to which he belonged. With this conception, he entered the work of his office as Bishop of the Church, and any one who will carefully study his rulings will find that on every occasion he sought to support every effort for advancement in the departmental work of the denomination. Especially was this true in reference to Christian education, for he firmly believed, after his years of experience as a teacher and as president at Western College, that the time was here for our Church to take broad grounds on all questions affecting human conduct and life. He greatly regretted the errors made in the location of our institutions of learning—all of them, without an exception, at

that time being located in little villages, away from the centers of influence and the currents of life. Many times did he say, "I am so sorry that our students can not catch the inspiration that comes from mingling with the people, but are narrowed in their vision and conception of life by living their lives as students in secluded little villages, thus deprived of the benefit of experience in the commercial and social life of the greater communities." It was on this account that he stood so heroically for the removal of Otterbein University to the city of Dayton, Ohio, believing that, by thus removing the school, the institution itself would be helped in their preparation for future service in the world. In this view he was supported by a vast majority of the ministers and people of the co-operating conferences, nine out of the ten conferences voting, as he urged them to vote, for the removal of the institution.

From 1901 to the time of his death, he served the East District, living at Annville, Pennsylvania, where Lebanon Valley College is situated. His methods as Bishop were different from those of many of his predecessors. He was very practical in all of his undertakings, being a great planner and organizer. He undertook to work out certain distinct plans which he thought would be beneficial, not only to the conferences but to the local churches. He believed in raising the standards of efficiency of the ministry, and also the work of the local church. Hence his efforts were directed in this channel both at the annual conferences and in his visits as Bishop to conference conventions, and to the local churches as well. He was

especially particular in the reports of pastors, insisting that they be accurate, and holding many a pastor to account during the annual conference sessions; not only pleading with, but reproving them for their lack of care in the reports they were then submitting to the annual conferences.

As the territory over which he presided during the first quadrennium was frontier mission territory for our denomination, Bishop Mills felt the necessity of urging constructive work on the part of those who were to be the pastors in this field. He was in favor of concentration, making a few strong churches rather than a number of weak ones; and thus build up the influential side of a denominational life in this new territory. Whether he was right or wrong is not for us to discuss in his biography; only to state the fact, which may have accounted for some of the positions that he took in reference to the work of home missions in this territory during the period when he served as the Bishop of the district. He has often been heard to say, "One strong church of five hundred or a thousand in one of the great cities of my district, is worth a whole conference of struggling congregations, dependent upon the missionary board for their support and existence." His purpose, therefore, was to conserve by strengthening these local churches. Hence, he was not found planning many new churches or conferences on his district, and it accounts for his attitude on the board, as he applied for larger individual appropriations, in order that he might obtain the service of men of ability and strength to enter the larger cities of his district.

Bishop Mills was a very careful student of conditions. There seemed to be a special power of discernment in his study of the future of the work of the Church. Hence his position on the boards and commissions of the Church proved him to be a very valuable counselor and helper. He was always very earnest in his support.

A peculiar incident is found in one of his records in reference to the Church Commission, which met to revise the Confession of Faith in the Constitution of the Church of the United Brethren in Christ. Said meeting occurred in the First United Brethren Church, Dayton, Ohio, November 17, 1885. Mr. Mills recorded all the proceedings of that meeting, going into the minutest detail, and giving an outline of the opening address of Bishop Weaver on that occasion. He had carefully written down the name of every member of the commission, both ministerial and lay.

In reporting the third day, he said: "This was a fine day—sunshiny; different from the two days preceding, which were gloomy and rainy. Perhaps the beauty of the day may have helped the good fellowship of the body. This has been exceptionally pleasant and sweet all the way down."

After going through all these preliminaries and marking every move by the commission, he enters into a personal analysis of the membership. In this analysis he reveals his discerning power in the description he gives of the churchmen who composed the commission. The relative position of the men on that commission, their importance as affecting the different questions that arose, and

the effect of their lives upon the future of the Church—all combine to reveal his keenness of perception as relating to not only the subject matter of Church life but the personnel back of it.

This same peculiar element of leadership was manifest in all of his work, and especially in the negotiations between the Congregationalists, Methodist Protestants, and United Brethren during the period of their effort for church union. Bishop Mills was a leader among men and was recognized as such by the churches mentioned. He was always on the alert to help forward an interest of this kind and stood among those in the front rank favoring this triple alliance, which would have brought these churches into final organic union. All his public utterances, his writings and his correspondence reveal his intense interest in the promotion of church unity, even to the point of organic union. He was always anxious to know who would represent the other churches, for then he could form his opinion of the possibility of accomplishing the end desired. He was seldom wrong in his opinion of men as relating to their position—affirmative or negative—on the questions at issue.

In the annual conferences which he held he was always progressive, standing for the new order of things in nearly every case. He was very pronounced in favor of conference superintendency as against the old routine presiding elder. This led to some contests in the conferences that he held, but he succeeded in bringing the new plan into operation. As a leader in this matter, he never seemed to take into account what it

might do for him personally to stand so decidedly for the progressive measures that he believed would open a new ear to the conference.

As a churchman, he was especially charitable to an erring brother; disposed to give him another chance. He was scathing sometimes in his reprimands, but it was usually given privately; yet after he had brought the brother to a realization of his wrong-doing Bishop Mills would then support him to the measure of his strength, provided the man showed a disposition to do right. He was often heard to say that he considered it Christlike to thus forgive.

From the time he entered the work of the office of Bishop he was prominent in all the councils of the Church, an incessant worker on every board of which he was a member, never shirking a responsibility that was placed upon him. He accomplished much for the kingdom of Christ and for the Church; and for this reason it is interesting to study him in his official relation to the Church. There was one subject to which he often referred and which was very much on his mind; that was, that the Church might have a book literature. He felt that if the denomination was to continue to grow, there must be developed an authorship which would produce the books necessary to meet the needs of the children as they grew up into manhood and womanhood. There was not a new book issued in the name of the Church that he did not give to it hearty support, in order that others might be encouraged to produce manuscripts of permanent value and real worth to the denomination. This,

in itself, showed his far-sighted judgment, for no one can doubt the wisdom of his position on this subject.

In all, Bishop Mills' leadership was a great inspiration to the Church during the period of his active service. He stands out as pastor, college pastor, college professor, college president, and Bishop as a very unique character in the history of our denomination.

It was his impulse to act quickly on his first judgment, considering it the best. On this account he sometimes chafed just a little because measures that he favored were not at once accepted and pushed to a final issue, but he would always move forward, even if he did not have his own way and his own plan adopted. So the Church mourns his loss because of the absence of his constructive inspiration.

THE SON'S TRIBUTE TO HIS FATHER

CHAPTER VIII

THE SON'S TRIBUTE TO HIS FATHER



IN the fall of 1907, father left home to go to China, Japan, and the Philippine Islands on a tour of inspection. He was, at that time, in a weakened physical condition; and he was obliged to leave during the serious illness of his daughter, Lucile. But he regarded the wishes of the Church as of first importance always, and so left on the long journey.

While away he went wherever the Church had mission stations, regardless of weather conditions or of his own physical welfare, and covered the whole mission territory of the Church in the Orient.

When in the Philippine Islands, while traveling to a distant station on horseback, in crossing a bamboo bridge, the horse broke through the bridge and threw him. He lit on his head and shoulder, and severely twisted his neck; but he resumed his journey and did not in any way allow this fall to interfere with his trip.

He returned home in the following June, much more worn than when he started. The mass of work that had accumulated during his absence made great demands upon his time and strength, giving him no opportunity to rest after his long journey. He tackled the work with his usual determination, and, after the extremely hot

weather of the summer had passed, in the cool, pleasant days of autumn he seemed to gain some strength. He even planned a hunting trip for deer after the close of the fall conferences, and had the place selected and the party made up; but at the close of the conferences he was so exhausted that he went to a sanitarium instead. He stayed there for some weeks, and seemed to think that he had received great benefit.

In December and January he undertook some work at various points, but in February came home ill, and was advised by his doctors to cancel all engagements and stay indoors, taking treatment for an affection of the throat. For some time he seemed to improve, and when the warm weather of spring again came he was taken out daily into the open air, and gained strength rapidly. The doctors assured him it was but a question of time until he would be in good health again, and until within two days of his death he never doubted that he would entirely regain his former strength and vigor.

As the time approached for General Conference to convene, the doctors agreed that he could attend safely and take part as his official position demanded. He attended the General Conference at Canton, and took part in the deliberations as he was able. Previous to this, he had attended all the Church board meetings of which he was a member, at Dayton.

Being assured by his physicians that he soon would be in normal health, he stood for re-election to the bishopric, and was re-elected.

Near the close of the sessions he made too large demands upon his strength, and one day, in the conference room, suffered a serious and almost fatal collapse. From this he rallied, largely through the professional skill of his old-time friend, Dr. E. R. Smith, of Toledo, Iowa, who was a delegate to the General Conference. After two days' rest, he again attended the sessions of the Conference.

After the General Conference he came home, hopeful, full of courage and faith, but very weak in body. He was advised by all of the Church officials to take a long rest and recuperate his strength; and he was assured that his work would be cared for by his friends. These kind words and acts of his co-workers eased his mind of worry over his own work, and gave him the opportunity to get the rest he so much needed, and which, taken earlier, might have saved his life.

He spent the spring and summer quietly with his family in his home at Annville, Pennsylvania, always cheerful, hopeful, and full of courage, never doubting that time would bring back to him the health which he so earnestly desired. If at any time, during his illness of almost two years, he was discouraged, he never said anything that would indicate it. On the contrary, he was as keenly interested in everything, and as hopeful of the progress of the Church and of his own future ability to work in and for it as he had in the past, as a young minister is who has been successful, and whose work has been interrupted by a short period of illness.

All that long, hot summer he rested, and planned, and thought. He was under the constant care of three physicians, and every known remedy was resorted to that the diseased throat might yield to treatment. He suffered no pain of any kind, nor did he at any time during his illness; the nerves which naturally would have caused pain were practically paralyzed by the growth in the throat.

As the summer days were drawing to a close, and fall was again approaching, his physician realized that the condition of his throat was not improving, but was slowly and steadily growing worse. Father was not aware of his condition, but insisted that, if there was any change at all, it was only temporarily for the worse, and that he would soon begin to regain strength. He had strength at this time barely sufficient to walk around in the house, but sometimes he insisted on trying to walk out into the yard, to see how his flowers were growing. He was exceedingly fond of trees and plants, and especially flowers of a blue color.

He had acquired a small tract of land adjoining the rear of the house, and there set out an orchard of apple, peach, plum, cherry, and pear trees, and always said that after he retired from the bishopric, which would be in 1913, he intended to farm, and to write some books; the latter he had never been able to find time to do.

As he sat on the porch, day after day, during the summer of 1909, too weak to read or write, he planned the work in his diocese, and also some of the writing he intended doing as soon as he had

time and leisure. He had in mind a book on "Deaconess Work," and also several other works of a theological nature, which one of the large Eastern publishing houses of the country contemplated issuing. It was his habit not to discuss his work in his home, but to keep out of the home everything except of a cheerful or optimistic nature. If some part of the work went well, he occasionally mentioned it, but usually refrained from discussing any phase of his work that might bring worry to any member of the family.

That he never committed to paper any of his lectures, and very few of his sermons, is a source of profound regret to his family and friends. His notes were always brief, so brief that they constituted the merest general outline of either sermon or address; but each was thought out to great length, and thoroughly prepared before he attempted to deliver it from the pulpit or platform. At intervals during that summer friends came from a distance to see him, and he was always glad to see them; they never failed to arouse him to the enthusiasm of his better days, and always left him convinced that he would soon be in good health again. One of the most constant of these friends in attendance was Mr. Charles B. Rettew, now deceased, of Harrisburg, a layman, and a man of iron will, whose coming was always an inspiration to my father.

One of the first questions father asked of all visitors was, "What is the last thing you have read?" and, on hearing of a new book read, usually asked for a brief outline. He kept in close touch with all discussions dealing with theology,

whether constructive or destructive, and always was prepared to defend constructive criticism. In his library to-day are books on destructive criticism marked at the end in his firm, well-known handwriting with the single word "Bosh"—an expression of his attitude on the questions discussed in the volume. He not only read everything along the line of theology that came out from time to time but was equally well informed along the lines of philosophy, sociology, and psychology.

Whenever he took up any subject for study, he at once sent for all the standard works on that subject and read them. He always said that a man ought never to buy a book unless he would read it at once. He had early in life acquired the habit of very rapid reading, together with intense concentration, so that he could get the gist of a volume of philosophy or sociology as quickly as most rapid readers are able to follow the thread of a plot in an absorbing novel.

When he became interested in fruit raising, knowing little of the results of recent scientific researches in that line, he made the subject a study, and obtained many of the latest authoritative works. He visited orchards and nurseries, talked with practical horticulturists, and then planted his orchard. This is only one example of his careful preparation for any line of work, whether it was a sermon, lecture, or something in the line of practical farming.

As he sat on the porch that summer, he planned new flower-beds, and many other improvements to the home property to be made yet that

fall, to show results in bloom the next spring. One thing in particular that he planned was four great beds of red and yellow tulips, and daffodils, and a bed of blue hyacinths; of all these he was very fond. Those flowers were all planted as he had directed, and year after year they bloom, bright and beautiful, emblems of hope and faith and cheer; a constant reminder of his love of all things good and beautiful.

As August came he became weaker in body but as strong in courage as he had ever been. His children were informed of the serious turn of his illness, and came home. Nothing delighted him more than to be surrounded by his children. In a Christmas address once, he said that that season was the best and most beautiful of the whole year to him, for it meant the birthday of the Savior, and the coming together of earthly families for another reunion under the parental roof.

He was greatly pleased that his children all came home, and never for a moment suspected that his own weakened condition was responsible for their presence. He was always fond of surrounding himself with little children and telling them stories—of animals, fairies, and all those things which children like best to hear, and which serve to develop their imaginations. During the days he felt able, he would have his two little granddaughters, Mary Ellen and Katherine, sit by his side, and by the hour he would tell them of conditions when he was a little boy, of his childhood home, and of the various pets and animals they had on the farm. The little girls never tired of these stories, and their grandfather never tired

of the presence of the little girls, nor did he ever become impatient with them.

Late in August, when it was seen that his condition was serious, a nurse was installed to care for him. He had protested against this, as he said that he was not really very ill at all, and that the presence of the nurse would not be of any aid, and would only be a reminder that he was sick. But he was finally persuaded that it was necessary, as the months of constant watchfulness, anxiety, and care had made serious inroads upon the strength of his wife, who had been constantly at his side day and night during all his long illness.

In September, on Labor Day, father, although feeble, wanted to walk out in the yard and see some of the roses, one or two of which were in bloom. The day was hot, but he thought, with the assistance of the nurse, he was strong enough to do it. But it was too great a tax upon his strength, and, after walking but a short distance, he came back to the porch, and sat there much of the day. In the afternoon some friends came to see him, but he was so exhausted that he could not arouse himself more than to greet them and answer their questions. In the early evening, he had a chill, and was put to bed and the doctor hastily summoned. This left him very weak, and he was never down stairs and in the open air again.

These chills were succeeded by a high fever, and were the same to which he had been subject since a serious attack of African fever in 1896, while in Sierra Leone, West Africa. From 1896 until his death in 1909, he had had repeated returns of the African fever, and in 1897 in Denver,

his life had been threatened by a serious attack. Whenever he was greatly overworked, this fever would manifest itself. It seemed to have left a poison in his system, which finally helped shorten his life.

From Labor Day on, it was only a question of time as to how long he could live. The doctors thought it might be some months, but as day after day he became weaker, they recognized that the end was rapidly approaching. They asked that noted specialists be summoned, and this was at once done. What the exact trouble was, had not been clearly understood; but the diagnosis made by the attending physicians and the specialist coincided, and later was proved to be correct by a post-mortem examination.

Friday night, of the week before father died, the physicians told my mother and the family, not only that he could not live, but that his life was only a question of a few days at best. It came as a very great shock to her, as she had had the most implicit confidence in her husband's great recuperative ability and in his strong will power. Even at this time, father never for a moment questioned but that he would ultimately fully recover his health.

On Sunday, September 12, an effort was made to give him nourishment by absorption. The difficulty was, and had been, through all those months of illness, that he could not swallow food. He suffered no pain of any kind, nor did he suffer any during his entire illness. It was pitiful, to his friends and especially to his family, to see him surrounded by food, and yet unable to swallow

except in the most minute quantities. His throat was slowly closing, and he, a large and powerful man, with a normal weight of two hundred and twenty-five pounds, was gradually relinquishing a useful and efficient life, because of a small growth in his throat. Every means that could be employed was used to relieve him. Specialists were employed who consulted other specialists, but all to no purpose; his throat continued slowly but surely to close.

On Monday afternoon, September 13, he asked me to write to his friend, Dr. John R. King, who was about to sail for Africa from New York, and, among other things said, "It is a little discouraging now, but I hope soon to be improved in health." That letter was the last he ever dictated as a matter of regular correspondence.

That night he was very restless. At the midnight hour the nurse became alarmed, and fearing the end was near, called the family. Up to this time father had not the least suspicion that his case was hopeless. He had not been told of the unanimous opinion of all the specialists and of his regular physicians—that he not only could not recover, but that his life was only a question of days; so when the nurse informed the family of his dangerous condition, it was decided that he ought to know that his death was perhaps a matter of but minutes or hours. To me was given this sad task; and at one o'clock, on the morning of September fourteenth, with my mother and oldest sister at his bedside to help sustain him in the knowledge that his useful life was at an end, as

gently as I could, I told him that his doctors said he could not recover.

He was greatly startled, and insisted that it could not be possible. He said to me: "You are surely mistaken. What makes you draw the conclusion that I must die? Why do you tell me that? I cannot die. I have not the time. I have not nearly completed my work. Why, I have at least ten years' work yet to do." So he talked, and I had to prove to him, as proof would be required in a case in court, that he could not live. After father and I had talked for perhaps fifteen minutes, and all that the specialists had said was laid before him, he turned to my mother and sister and said, "Well, if you will take it as bravely as I, it will be all right." In so suddenly having the absolute knowledge of his death laid before him, he made no complaint whatever, but accepted the fact philosophically and with the fullest faith in the Christian religion in the ministry of which he had labored for forty years.

He was asked whether he desired to see any one, or to leave any message, and he at once said that he wished to see his brother, Rev. William J. Mills, a Presbyterian minister of Zanesville, Ohio, now of Arapahoe, Colorado, and also his intimate friend and fellow churchman, Rev. W. R. Funk, of Dayton, Ohio. These men were at once sent for.

During the remainder of the night he was quiet. He was perfectly conscious, and while he did not sleep, he rested. He did not seem to care to talk, but spent the time in thought. As morning approached, he asked that his physicians be

sent for. On their arrival, he asked them if he could not recover; and they answered that he could not. He then told them that he had thought of a method by which he could be operated upon and that that would surely save his life, and allow him to recover and go ahead with his work. He emphasized to them that he was too busy a man to die; he had too much work still to be completed. With deep regret they explained to him that the operation suggested was out of the question, it would hasten his death. He asked, then, if nothing could be done to help him, and was told that only by his taking nourishment and swallowing it could his life be prolonged. He exclaimed, "I will take snake eggs, and swallow them too, if that will do any good," and laughed,

That morning a desperate effort was made to open his throat and put a tube down by which nourishment could be administered to him, but it was of no avail. Everything failed that was tried. As he saw and understood that all had failed, he knew that he must die; but he said to me: "You need not worry. I will fight as hard to get well as if I were going to get well. I will get well if it is humanely possible."

Later on in the day, he said to me: "I was never in a better state of grace to die. All the time I have been lying here, I have prayed constantly, and now I have conquered my temper, and I have conquered my tongue." His temper and his tongue were his worst enemies, and he told me that it had been a life-long fight to keep them in control.

His family were constantly around his bed, but he said no word of farewell. He did not wish to distress them more deeply than he could help. The only farewell which he wished to send, was to his life-long friend, Rev. H. A. Thompson, D.D. He had me receive the dictation, in which he said that he had a secret to tell Doctor Thompson, and this was that he would have to get some one else to preach his funeral sermon. Father had agreed to do that, should Doctor Thompson, an older man than he, be called first. He closed his letter with "Goodby," as simply as if he were going only on a short journey, and expected soon to return.

During the day he talked over many things about the house, planned a new flower-bed, and gave directions to care for some berry bushes in his new orchard. All these things he did quietly and just as if he were leaving directions for things to be done while he was on a journey from which he would soon return. He planned just as he always did before he went on any long journey. The only thing that seemed to trouble him was the possible loneliness of mother, and the fear that she might not be tenderly cared for. After I had promised to look after this, he had no more worries, and prepared cheerfully for the end of his life on this earth.

On that Tuesday evening, the family sat with him and he talked cheerfully of the events of the day, was interested in everything around him, and would let no gloom into the atmosphere. He rested fairly well during the night and woke early on Wednesday morning. On the early train he expected his brother, and also Doctor

Funk. They came, and he was very glad to see them. He spent the day in talking to them of old friends, neighbors, and people known to them and to him, of the years long since gone. He even joked cheerfully, and told pleasant stories, and laughed heartily at them.

He thought that it was his duty to resign from the bishopric of the Church, so that another man could be at once appointed; but his family, and especially myself, urged most strongly against that step. I contended that insomuch as he was giving his life to the Church, he was entitled to die as a soldier would fall in battle, with his full powers of office intact. Father finally consented to do this, and to die an officer of the Church, stricken at his post of duty.

He did not discuss Church matters, nor did he leave any plans for the Church at large, as has frequently been said since his death by certain men within the Church. This his family desires to be emphasized. But the labors of the years gone, were talked of and with Doctor Funk he also talked of his funeral arrangements. He had agreed with his family that he would be buried in the Scottdale cemetery at Scottdale, Pennsylvania, the home of Mrs. Mills and her people.

He also talked to Doctor Funk of his uncompleted literary work, and of the fact that he had almost no manuscript of his sermons and lectures, as he had intended, after his active work was over, to devote the latter years of his life to writing them and doing much other literary work, mostly of a theological nature. Doctor Funk had to leave that afternoon, the last of the Bishop's life, to

dedicate the church at Greensburg, Pennsylvania. Father himself was to have officiated at this dedication.

Wednesday evening the entire family were again with him—his wife, his three daughters, his son, his son-in-law, his brother, and his brother-in-law, Albert Keister. He was in excellent spirits, laughing and joking, and telling stories of his boyhood. He was interested in everything that went on around him, and also in the events of the past. He asked his brother, whom he had not seen in some years, all about the people with whom he associated in his boyhood, and of several told funny stories connected with them.

That night there was little sleep in the household, for it was realized that the end was near at hand. A heavy fog had settled over the valley and toward morning there was a cold drizzling rain. Father awoke with a raging fever, and spoke of extreme thirst. He said that if he had a drink from a beautiful little spring not very far distant, he felt certain that that would quench his thirst. The water was obtained, but the thirst and the fever increased. The doctors saw that the end could not be very far away, and father himself evidently realized it. He said little, but was interested in all that went on around him. Being interested in the study of psychology in college, I asked father, who was known as a psychologist, if he would not communicate with me from the other side, and he replied that he would do so, were it in any way possible. When I asked him to leave a sign by which he might be known, he declined to do so, saying that if he could com-

municate, he would do so in such a way that I could not be mistaken; while if he left a sign or signal, I might sometime think that he had communicated when he had not.

As the morning advanced, the fever seemed to rise and he was very restless. My sister, Mrs. Rush, brought in her little girls to see grandpa, who had so often amused them with his stories. He was very fond of the little girls, Mary Ellen and Katherine, and shook hands with them, saying to the younger, a little fair-haired girl in her mother's arms, "Good-by, Tattie." That was the only farewell which he spoke to any member of his family, although he realized that his life was fast slipping away.

The doctors, D. P. Gerberich and Guy Gerberich, the latter a throat specialist, were with him constantly, and on this last forenoon Doctor D. P. Gerberich stayed with him until the end. At his bedside were his wife, his daughters, Mrs. F. P. Rush, Uniontown, Pennsylvania, Mrs. A. R. Clippinger, Dayton, Ohio, and Miss Lucile Mills, now Mrs. Guy A. Gerberich, Lebanon, Pennsylvania, his son, Mr. Alfred Keister Mills, his son-in-law, Rev. A. R. Clippinger, his brother, Rev. W. J. Mills, of Arapahoe, Colorado, and his brother-in-law, Mr. Albert Keister, of Scottdale, Pennsylvania, and his nurse, Mr. William Rankin.

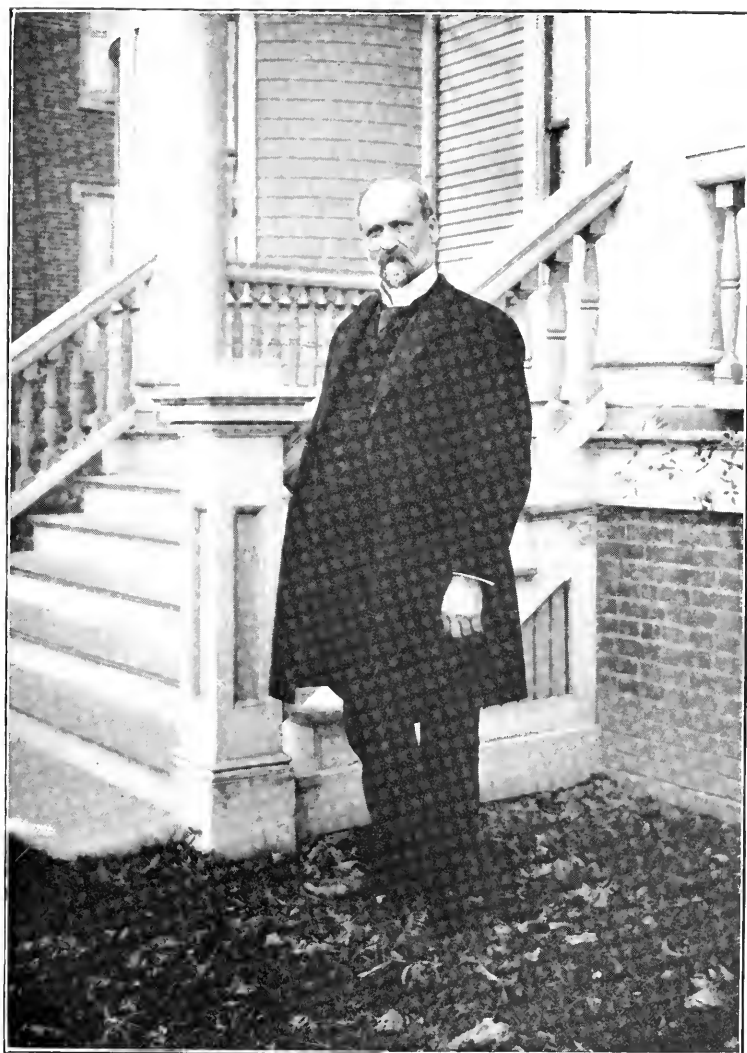
Father was fully conscious, and while consumed with a burning fever, did not become delirious. He answered questions at once, but did not speak except to ask for bits of ice. After noon, he began to fail rapidly, and while I was sitting by the bed, I said to him: "Father, do you

know what is going on about you? Do you know us?" He glanced at each around his bed, and answered, "Yes." I then said: "Father, can you see over to that other side? Can you distinguish faces?" and he answered, "Not yet." After that he was not aroused again, and at about one fifteen in the afternoon lost consciousness, and at one twenty-seven his spirit passed to God. Not once had his brilliant mind become clouded in all these months of illness; not once had it failed, but had remained clear and strong up to within a very few minutes of the close of his life.

He died, as he had lived and preached, in the full faith and hope of the Christian religion, trusting absolutely in the infinite mercy and justice of God, and in the full belief of heaven and his reward after a faithful life, full of toil and service for his Master. He wished to live longer, not for the sake of life, but for the sake of the work which he was doing. That he did much for his Church, all must agree. If he made mistakes, he was faithful to the end and gave all that one man can give—his best life and service.



MRS. MARY KEISTER MILLS



BISHOP MILLS AT HOME

HIS PERSONAL TRAITS AND CHARACTER

CHAPTER IX

HIS PERSONAL TRAITS AND CHARACTER



FEW men stood so high morally as did Bishop Mills. Never was the breath of scandal associated with his name. Personally, he was clean in thought, principle, and action. He abhorred evil as a community does a contagion. This caused him to be an extremist on matters of personal character and community vices. He stood opposed to every tendency that degraded manhood or womanhood, whether in the open dens of wickedness or in the secluded, sheltered places—palaces of wealth. All these social conditions caused him great concern, as he studied the problems of state and church; and they made him an ardent defender of the “pure life” as it relates to human conduct. In the study of the outlines of his discourses and addresses, this fact is made very prominent; for conduct in its different aspects was one of the richest fields in which he applied the Christ principles of life.

It can be said of this man, “Out of the abundance of the heart the mouth speaketh.” No utterances of his lips, whether pious or rash, were uttered that did not have a basis of feeling in his inner soul. Born with an unyielding will power and a high temper, he was often in desperate

struggles with himself and others; and, in moments of excitement, he would utter words for which he was afterwards very sorry. It was said of him, sometimes, that his words were keener than the razor blade. But, with all this, he seldom yielded to this frame of mind. His sympathetic nature would finally prevail, and, in nearly every case, he was ready to make amends for any harsh statement he might have made.

These traits of character mark him as an exemplary man. No one knew the contest he had with himself. When he met an individual of like temperament, and a difference arose between them, there was certain to be a lively contest; and, as Bishop Mills did not know how to retreat, the contest was always to a finish, or until the opponent subsided. It is said of artists, philosophers, and men of mechanical genius that they are men of strong and unyielding wills, easily stirred by opposition, and, as a result, severe in their retaliation. Whether this element is one of strength or weakness, is still a debatable question. Without it, these individuals who stand out so marked because of their achievements in the historic world might have been lost in the crowd, and their works remained unaccomplished. Without this element of will and temper, there is little doubt that Bishop Mills would have yielded, first of all, to disease in his childhood; and then have drifted away from his life work because of the trying circumstances surrounding the first years of his ministerial career.

When, after the death of his first wife, he attended the Scioto Annual Conference, at Wes-

terville, Ohio, he publicly denounced the annual conference as being responsible for the death of his wife, due to the fact that, during the year previous they had not provided him with a field of labor such as would give his family the support necessary for their protection; and, as a result, as he claimed, his wife was taken from him. Of course, this was but another evidence of the strong, positive temper and impulsive nature of this great man.

But Bishop Mills' disposition was versatile. While he was quick to resent, he was just as quick to appreciate, and any kindness shown him by friend or foe was always reciprocated to the fullest extent.

He also appreciated a joke, either at his own expense or the expense of another, as long as neither was injured; but he always resented anything that was injurious in this line. One day when he arrived at Elizabethtown, Pennsylvania, with his two heavy suit-cases partially filled with books, which he always carried with him for the purpose of study as he went from place to place, a slender little fellow, a minister, came to meet him and undertook to carry his suit-cases for him. As he could not make much headway with the load, the Bishop, with a twinkle in his eye, said to him, "You cannot yet carry the load of a Bishop, young man."

When he was a little fellow at home, it was unusual to see negroes, and, as a small boy, he hardly knew what to think of them. One day, when going along the road, he met a little negro. He looked at him intently for a while, and then said slowly, "Two pealed onions in a bucket of

tar"; then, turning quickly, he took to his heels, and ran away as fast as he could.

As strange as it may seem to those who were not closely associated with Bishop Mills, he was, nevertheless, a great hunter, and enjoyed the sport with rare relish. When in Oregon, while Bishop on the Pacific Coast, he frequently went out after bear, cougar, and deer. This story is told of him: While hunting on Mt. Hood on one occasion he was gone for several days. When he came home he said little concerning the trip, except that he had enjoyed the trip. Some time afterwards, when a member of this party was again in the community hunting, he learned that, when the Bishop had been up there previously after bear, a small black calf had jumped up and the Bishop, quickly aiming his rifle, brought the supposed bear down; but, upon investigation, had found his mistake. It is said that the farmer received full pay for his calf. Whether this story is false or true, the Bishop was compelled to submit to a good many jokes concerning it.

This humorous trait of character was often manifested in the home and in social fellowship but never appeared in his pulpit work. In opposition to this humorous trait, stands one word which, possibly, represents his severest contest; that word is "timidity." No man suffered more from this trait of character than did Bishop Mills. He has said to the writer, time and time again, that he never rose to speak on any occasion but he had to summon his will power to assist him over the first few moments of agony caused by this feeling. This would account for his very deliberate manner,

almost universally obtaining as he began his discourses. It is said of him, when in Westerville, when pastor of the university, that he arose on one occasion to preach. He read his text and undertook to speak, but he could say nothing. He stared at the congregation for a moment, in what seemed to be supreme agony and fright; then, turning to Rev. J. B. Resler, who was sitting near the front of the church, he said, "My God, Brother Resler, start a hymn." After the hymn, he dismissed the congregation. So broken and discouraged was he as a result of this experience, that he intended to resign his pastorate and leave the school, but was persuaded by Mr. Resler to remain, assuring him that perseverance would bring to him a victory over this feeling of stage fright.

A close study of his character in the light of what has just been said revealed the following elements. He was very sensitive, He was susceptible to the very slightest sensation about him. He responded quickly to appeals for sympathy or assistance. No one ever approached him for help in vain. He was the friend of any one in distress. He invariably took the part of the man who was down. Once, when traveling in Virginia, he had a negro pastor join him in an ordinary day coach. The conductor, coming in, said that the negro would have to leave that car, as there was a special car for people of his race on the train. Bishop Mills said that the negro was in the car because he had asked him there. The conductor, however, insisted that he would have to leave. The Bishop then informed the conductor that he would encounter trouble right there if he did not

leave them alone; and the sequel was, the conductor left the negro minister with the Bishop.

Another incident is related, in which he took very positive grounds for this rejected race. It was on an occasion when, in a New York restaurant one night, the Bishop had, as his guest, one of our negro workers from Africa. The manager of the restaurant told Mr. Mills that they would not feed negroes. The Bishop arose, in his commanding way, and told the waiter to serve the food. After sizing up the Bishop, he decided to go ahead, and the food was served, and our African brother from Sierra Leone remained as his guest at the table.

His sensitiveness was also manifested in another direction, for he felt very keenly any insinuation made, or snub that might be given him. This feeling caused him to be very pronounced in favor of his friends and as positive against his opponents. No one could oppose him without measuring, with the sword of debate, up to the final issue in the contest.

Another element in his character, closely associated with that of his sensitiveness, was his mighty intellect. No one who knew him will question the statement that he had a great brain, marvelously developed. It was perfectly natural for Bishop Mills to think. It was his daily meat and drink. It was not a habit; it was his life. In his thinking he was so universal that no line of thought escaped him.

Bishop Weekley, in his words of appreciation, raises the question of the value of his universal reading; but this universal reading was only the

outgrowth of an unsatisfied intellectual acumen that knew no limit. Hence, he could converse intellectually on any subject of current literature, or recite the ancient mythologies. It was this intellectual power that gave him strength for interpretation and investigation in Latin, Greek, Hebrew, French, German, Spanish, and Italian, and made him a master teacher in English. In his library are found books in these languages, in which he delved, searching for additional information on lines of study that he had marked out for himself. Only a man with a colossal intellect could have mastered what he did in his study. The books referred to above bear his pencil marks, showing what he achieved along these lines.

Associated with his study and investigation was his close application as a student. One of the difficulties in the educational work of our day is the lack of application. Bishop Mills for himself overcame this obstacle. No problem was too great for him to investigate. He did not think it egotistical to delve into the very hardest problems, in the investigation of which specialists had given their lives, in order that he himself might have first-hand knowledge on these subjects. Instead of getting translations of books from other languages, he did not consider it a task too serious to master the language to the extent that he could interpret the book himself and for himself. This is restated here in order to emphasize the fact of his concentration of mind. Pursuing his way as a student, at the beginning in the mazes, but, afterwards, in the full light of the noon-day sun

of knowledge, he arrived at what satisfied him as truth, on many of the noted questions of the day. Necessarily, he was a wide reader, and that oft-repeated question, as he traveled here and there and yonder, and met men in every station of life—"What is the latest book you have read?"—became almost a by-word throughout the denomination.

One great element that he possessed was his memory, which he so developed that he seldom forgot anything. In his last sickness, when he found a lapse of memory, no one was more disturbed over it than he himself. He was unwilling to admit that there was any indication of a weakness in this respect. His contest was to overcome this tendency. By the aid of his memory, he was able after gathering the contents of a book on any subject, to appropriate it in his own thinking, recasting and remolding the thought into his own language, and making it a part of his own thinking. Thus, when he came to his addresses, he would clothe this thought, which he had accepted into his own life as a part of his own thinking, and give it forth in his own setting, using his own words to emphasize the truth. All this was the result of his unerring memory. In conversation with a gentleman on one occasion, he said, "I have developed the law of association in my thinking in order that my memory may be aided to as nearly the point of perfection as possible." No one can study him without understanding that this man knew himself as nearly perfectly as any human being can.

He could not have accomplished what he did had it not been for his indomitable will. Bishop Mills may have been defeated, but was never conquered. When he believed he was right, he never changed his opinion or position. This caused those who differed with him to look upon him as stubborn and unyielding. No apology need be made for this element of character, for it is that which has led to success in the lives of all men in all centuries who have attained to any marked degree of success. It was the striking element in the life of President Jackson, and it was the absence of this that was the one weakness in the life of Daniel Webster. This will power, as has already been said, was the anchor in the life of Bishop Mills that held him steady, working out his purposes, and bringing him, at last, to a place of triumph and victory. If we were to mark the greatest weakness in the elements of his character, it would be stated in the word, "impetuous." Easily stirred, easily annoyed, he reminds one of the calm sea, which, in a few moments of time, is heaped into a leaping, raging tempest. This he fully understood, and, it was a weakness which he had marked with a manly purpose to overcome to the best of his ability. If critics in this line had exerted as much effort as he, possibly the contests, in which they found themselves when they met him, would not have been so frequent or so severely fought out.

In giving a description of Bible characters on one occasion, Bishop Mills said that the disciple of Jesus Christ whom he liked best was Peter, "because he was a big, rough, quick-tem-

pered fellow, with a kind heart, impetuous nature; but sorry when he was wrong, and always trying to make amends." The Bishop said that he himself was just like Peter, having these same characteristics, and, therefore, he liked Peter best. From this statement, from his own pen, one can gather his estimate of himself, and can understand something of his own effort to overcome in his own life this besetting trait of character. Most beautifully has it been related by his son, in his tribute to his father, how, as he came down near to the end of his life, he was heard to say: "I was never in a better state of grace to die. All the time I have been lying here, I have prayed constantly, and now I have conquered my temper, and I have conquered my tongue"—the last enemies over which he felt that a complete victory needed to be won. Let the critic take notice how the hero won and died.

The one element which stood out most prominently in the character of Bishop Mills was his unselfishness. He was in a position to have gained wealth and affluence had he been desirous of gratifying his inclinations for personal comforts, and his ambitions. Associated, as he was, with men of influence and wealth, he could have entered several different fields of activity, and worked out for himself a line of achievements that would have brought to him honor, position, and wealth; but he chose, rather, to continue his work in his Church, as co-laborer with those who had been his associates through his whole life.

As a public speaker, Bishop Mills was peculiar. His influence over his audiences was pronounced.

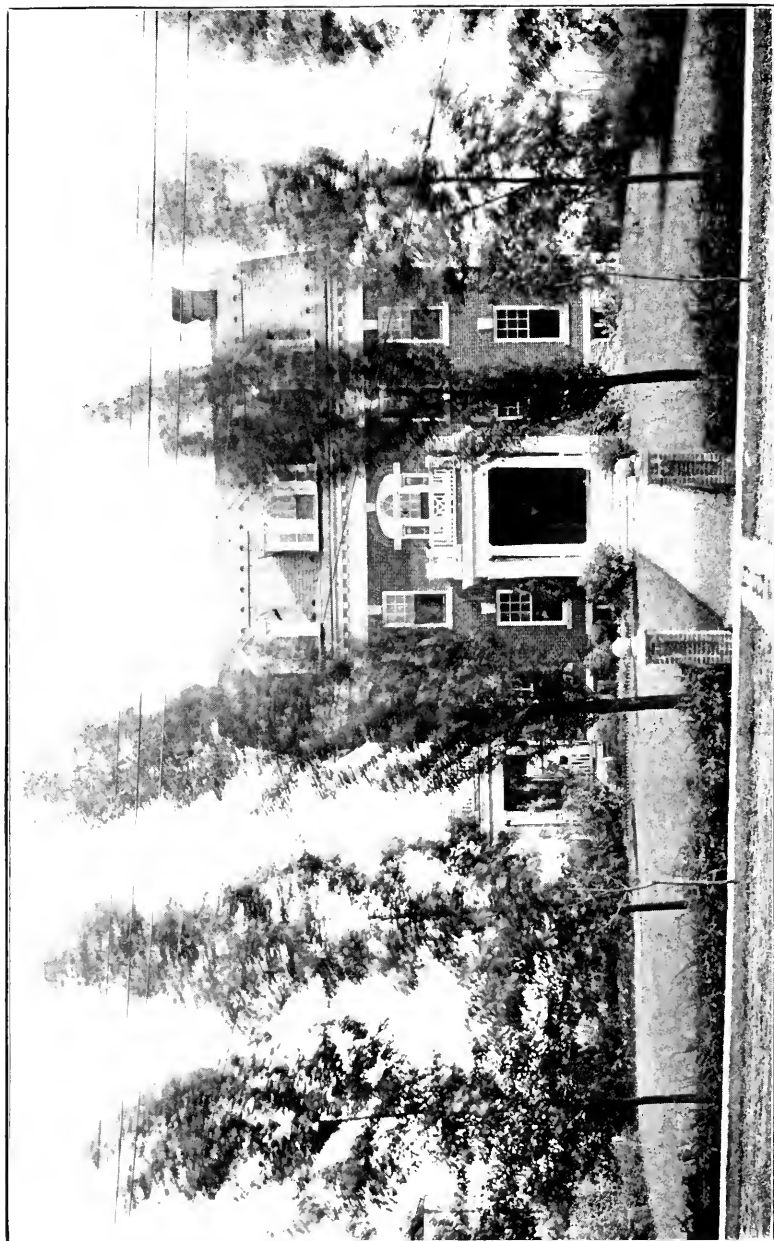
Few men carry the weight of influence that he did with the multitude. There was a seeming self consciousness in his address. When he arose to speak he seemed to study himself, as well as the people about him, and one wondered just what the outcome would be. This trait of character was so manifest that people who did not know him, but who were scholarly in the attainments, questioned whether or not he would fail in his effort. But, before he had proceeded very far, he would gain control of himself and of the audience, and swayed them at will. He would pause in the midst of a sentence until it would be almost painful, and yet that pause would be turned to account in the rounding up of the thought which he desired to express. At times he would become fluent and eloquent. The inspiration seemed to come upon him. Who has not heard him, at the end of those periods of supreme victory, quote that marvelous Psalm:

“Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory.”

One of his old parishoners said recently that this favorite quotation closed so many of his sermons while he was pastor of the church at Westerville; and, having heard him just previous to his death, he again used this scripture, quoting it in the most impressive manner, convincing the one

who referred to it that he had lived much in the thought of these words, and had brought himself nearer to a complete submission to this wonderful King, who was Lord and Master of his own life.

**ESTIMATE OF HIS LIFE AND WORK BY
HIS COTEMPORARIES**



RESIDENCE OF BISHOP MILLS AND FAMILY, ANNVILLE, PA.

CHAPTER X

ESTIMATE OF HIS LIFE AND WORK BY HIS COTEMPORARIES

BY N. CASTLE.



THE Church mourns the departure of this remarkable man, and it is well that he should be remembered and honored. We must all admit how empty and comfortless are all human words, however fitly spoken, at such a time as this. Some sorrows may be assuaged by human sympathy; others must be suffered in solitude. Gethsemane is for solitary feet. No sympathizing ones can go far into that sacred silence. The atmosphere is too oppressive, and the loneliness too deep to be broken by any but a loved and lonely one. All others must "stay here," like the disciples of old, while this lone one "goes yonder." What heart has not passed into that midnight shade and cried, "Oh, for the touch of a vanished hand, and the sound of a voice that is still."

May we not sometimes magnify sorrow that we desire to soothe, and for this reason hesitate to break the sacred silence by hasty footsteps, or by words of comfort and cheer too vocal and untimely? The grief is too great, the sorrow too new, the wound too fresh for any human comfort

to avail. Alone with God and the unseen—the mystic realm where comfort alone can be found. How empty-sounding all words of the merely mortal tongue in such a sacred presence.

But while we admit the emptiness of human words at such a time, there come through the ages words full of meaning and comfort, "The Eternal God is thy refuge, and underneath are the everlasting arms."

Public sympathy and lamentation over the fall of personal and official greatness is very proper and becoming. The valley of Moab was a "vale of tears" when Moses departed. All Judah and Jerusalem lamented when Josiah fell. Respect for the departed is interwoven with the very fiber of our being. When one falls who was so well known, whose character was so highly esteemed, and whose labors were so extensive and vital to the Church as in the case of Bishop J. S. Mills, it becomes no less a melancholy privilege than a sacred duty to bear witness to his worth and the Church's loss.

Of few men in the Church could it be said with greater emphasis and more truth than of him, "Thou shalt be missed; because thy seat shall be empty." Like Tennyson wrote of his departed friend, Arthur Hallam, "I weep a loss forever new." Whittier says of another,

"Peace with thee, O our brother,
In the spirit land,
Vainly seek we for another
In thy place to stand."

There is not one throughout the Church that knew Bishop Mills, but confesses to a sense of such

a loss. Others may succeed him in the Bishop's office, and do great honor to the office, but few can take his place in the peculiar admiration and affection which grappled to him with hooks of steel his friends, admirers, and acquaintances.

Had he no faults and no weaknesses? Certainly he had. He would have been lonely among us without them. But in all the relations of life, as a husband, as a father, as a scholar, as a preacher, and as a bishop, he was a pillar of strength and a fountain of joy. In days to come, when those who to him were dearest sit in the solitude of a now broken circle, these sweet memories will come back to them to hallow the twilight hours. Do we not sometimes hear the voices of our departed loved ones, speaking to us in accents sweeter than the Aeolian harp, and there falls upon us a spell we could not break, nor would we if we could?

As a student Bishop Mills was most remarkable. Not having been able to complete a regular college curriculum, and not being of vigorous health when young, he became, nevertheless, one of the finest scholars in the Church. He applied himself assiduously to reading and study, and thus compensated for the loss of educational training by systematic habits of study. He was a great lover of literature, a student of books, patient in research, persistent in industry, with wonderful power of acquisition. Profound, yet like Thomas Chalmers, "in simplicity he was a child," a strange quality of heart and life; a beautiful unconsciousness of self. He believed what he said; and had the courage to say what he believed. He was profoundly sincere, and this made him dear to

others. While he was humble, he did not distrust his own power, or hesitate to express his opinion.

The appeal of his work was, to him, supreme. He spared not himself; seemed to care nothing for himself as compared to his work. His ambition was to serve his Church. Home and friends never interfered.

He was always ready to sacrifice himself and his own needs for the good of others. The word "service" defined his life and mission. He was firm but not obstinate; helpful but not officious. He was not only a great thinker, he was a great teacher. He found time amidst the cares of a busy career to read miscellaneous literature. He soon and easily mastered a book and then passed it on.

He was careful and faithful in the details of his work, untiring in his preparation for pulpit and platform; patient and courteous toward all, even those differing with him; mild in manner and conservative of feeling in his association with the lowly in culture and manner of living, thus making friends of all. In him the poor had an advocate, the oppressed an ally, and the penniless a friend.

He was clear in his processes of thought, earnest and forceful in speech; his was the eloquence of persuasion. Rhetorical embellishments adorned his utterances, but were rendered largely useless by the force of conviction.

He had a judicial turn of mind, which served him and the Church in a masterful way. His natural analytical faculty, sharpened by years of ample practice, enabled him to uncover a moral and scientific principle from a mass of sophistry,

extract truth from any web of accidental or extraneous circumstances, and hold it up in the clear, pure light of reason.

Thus, he wrought conscientiously and scrupulously, desiring, and bravely determining to do what his deliberative judgment decided was right. He listened to the reasonings of others, but was guided by his own reason. No corrupt motive influenced his administrative work. He brought to the office of bishop an enlightened intellect by broad and careful study, which made his services invaluable to the board and the Church. It is not strange that his efforts challenged favorable comment, and early placed him among the best administrators that the Church has ever had.

He was more a Christian than a churchman, and yet he was unquestionably loyal to his denomination. He kept the lofty plane of Christian brotherhood, and sought the largest possible unity of the whole family of God. He would not stoop to the petty arts of a narrow ecclesiasticism to build his own Church. This fully verified in the part he bore in the tri-councils held in the recent past, and in the marvelous address which he prepared for delivery at the last General Conference. No comment is needed on that address. It challenged the admiration of the whole Church when delivered in his lifetime, and now at this side of his grave all unite to bestow deserving and well-earned eulogies upon him and his work.

Was he a successful pastor? Let the charges he served, some of the very best in the denomination, answer. Was he a successful teacher? Let the hundreds of college students and the

hundreds of preachers and pastors through the Church answer. Was he a successful Bishop? Let the hundreds of conference sessions held in this and foreign countries answer. Was he successful as a parliamentarian and an administrator of law? Let the many boards on which he served through the Church answer.

His life was charming with kindly words, generous deeds, thoughtful action, and friendly smiles. These may be common things to name, but true character is largely a composite of such things. These small things, if you wish to so call them, make or unmake the life.

He was scrupulously honest. No ill-gotten gain clung to his fingers. He knew that no man was ever rich by what he stole. His friends were not confined to his associates in office, to those regarded as his peers, but were found among those in humblest birth and plainest homes as well. He could kneel beside the poorest and most unlettered, forgetful that any dignity attached to him that would separate him from the humblest follower of the lowly Nazarene. While he sometimes seemed imperious, he was withal gentle, and there beat within that manly breast a heart as tender as that of a woman's. He had a head always cool, and a heart always warm. Preacher or layman, ditcher or dignitary, cobbler or congressman, porter or president, bishop or baker, he would have been the same.

To speak of him as a friend, would be to open thousands of floodgates through which would pour a lachrymal sea. To thousands, he was a father in tenderness of counsel, a brother in promptitude

of aid. Deep in his bosom were rooted the rare qualities of unspeakable affection, and when he was carried away in his coffin the affection of thousands of hearts went with him.

As a Christian and a minister, he believed in the great fundamentals of Christianity. He planted his feet firmly on the doctrine of immortality. With him, if immortality was not a fact, then life is a hideous absurdity. He believed in the divine nature of the Savior. He believed in the Galilean carpenter. He believed if ever man was God, or God man, Jesus was both. Cultured as he was, he did not believe that culture could cure sin; he believed in the remedy divine. So he lived and so he died, trusting in the infinite merits of the sacrifice of the Son of God.

If to live in hearts we leave behind is not to die, then Bishop Mills is not dead. He lives in the memory of thousands of hearts. He needs no other monument to perpetuate his name. There are statues of bronze and marble, gilded like the sunset sky, or white like the snow on an untraversed mountain, erected to the memory of the departed. There are graveyards where storied urn rehearse the virtues of the sleepers underneath. The lofty shaft that marks the resting place of some loved one on the shore of the restless sea; the stately mausoleum at Springfield, that contains the ashes of the martyred Abraham Lincoln; the costly tomb on Euclid Avenue, in Ohio's city by the lake, that guards the precious dust of the immortal Garfield; the vault under the weeping willows of Mt. Vernon on the Potomac, where repose the bones of Washington, our George the First—all are

monuments of art, whose fame will be long lasting. But these will perish sometime. Even that said to be the tallest monument on earth, erected to the memory of the Father of our Country, will crumble to dust. In Trafalgar Square, Lord Nelson is held in memory, and in Westminster Abbey, England's mighty dead are on marble slabs, beneath your feet. All over this earth monuments are built to the memory of our mighty dead.

Where shall we build a monument to the memory of this servant of Jesus Christ? Out of what material shall we make it? Bronze will corrode, and marble will molder. To what country do his labors belong? Shall we build it in Palestine not far from the eastern end of the Mediterranean Sea? Or shall we build it in China, or Japan, or the Philippine Islands, or in Africa, or in America? May not Africa have first claim? Was it not there that he virtually laid down his life? He came home from that country never to be well again. If we were to build a material monument to his memory, we should need one on many a mountain side, in many a verdant vale, one in many a park and flower-garden, in many a thronging and crowded city, in many a little town and quiet village, as well as country neighborhood.

Where, then, shall we build this monument? Never again on earth shall we see his manly form. Never again will he bow and raise his hat, and shake hands as he was always wont to do in street, and home, and hall, and church. May I answer the question, where? He has answered it himself, He has already built his own monument. He has

built it in the undying souls he has helped on and up to heaven. Many of the things that our friend and brother achieved of an earthly nature will fade and wither away, but every atom he wrought into the slowly rising monument of a life redeemed to goodness, will survive the floods and fires of time. Winter snows will drift above his grave, warm spring-time rains will woo the flowers from the sod that covers him, summer suns and autumn winds with blooming flower will weave above him wreathes of green and gold; but he will live on, and in many a mind will abide the recollection of his words and works.

Did we love him? This I need not tell. Then let us emulate and imitate those graces that distinguished him. I address you Christians, members of this Church who have worshiped with him and have bowed with him in prayer, and have knelt with him at the sacramental altar; I address you and admonish you, by the speedy coming of the guest whom few invite, whom all must entertain—death—and by the approaching judgment, that as you loved him in life, respect and honor him now, by trusting now and always his God, our God, and our father's God.

Here we say our good-by—our “God be with you”—till in the purple East the morning dawns, and the death shadows flee away. Why our Bishop, brother, friend, lover was taken, and others, “cumberers of the ground,” remain, we do not know.

As we pay tribute to our departed brother, we easily recall how he stood by our side and helped to bear the burdens of our Church through

some of its hardest struggles, filling with efficiency the high office of bishop. We think of him now no longer amid the struggles of earth, but amid the joys of heaven; no longer fighting the battles which he believed important to the Church, but wearing a crown, and at home in the city of God. His life was a great success, and his death a great victory.

BY G. M. MATHEWS.

The removal from earth of a great Christian leader and toiler, like Bishop Mills, to human judgment, seems a pathetic event; and yet, death has its mission in human experience. It closes the gate to suffering and gives immunity to the sufferer. It buries in oblivion all infirmities, and canonizes all virtues. It breaks the downward pull of life, and enables the liberated soul to rise to the heights of life immortal.

Such an event, overtaking a noble Christian leader so early, is mysterious and perplexing; and yet God sees from the beginning to the end. His thoughts are not as our thoughts, and his ways are not as our ways. Now we know in part, then shall we know even as we are known. Down in the valley, the mists of ignorance envelop us. The summits above us are radiant with heavenly light. Until we reach those heights, our refuge is in God's infinite holiness and unerring goodness and wisdom. We humbly bow before his sovereign will and wait for the clearer, fuller light.

I was not so well acquainted with Bishop Mills in the earlier years of his ministry in the Church. My knowledge of his commendable

qualities came through intimate association with him in the work of the general superintendency of our Church. Bishop Mills was a commanding figure in every assembly. His attractive presence was always recognized because of his superb physique, and air of leadership. High culture had added much to the rich endowments of nature. His carriage invariably indicated unwavering determination, and inflexibility of purpose. Once entering upon a chosen course of procedure, he never faltered or fainted in that course. His positiveness was very marked. No one was ever in doubt on which side to find him in a given contest. He stood squarely and courageously in the advocacy of the principle or cause he espoused; it was difficult ever to deflect him from that course.

Bishop Mills possessed masterful leadership. He was a man of vision, with the power to carry it towards its realization. He was always in the front rank of aggressive leadership. Sometimes, he was in peril of carrying this aggressive leadership to rashness, and yet his tremendous energy was his tower of strength. He was no timeserver or laggard. In the denomination, this positive force made him a leader, which all his peers recognized. This commandership was not confined to narrow limits, but was recognized outside of his denomination.

His equipment was broad and versatile. He was not a man of one idea. It was impossible for him to live a circumscribed life. No environment could bind him into supine mental servitude, as against liberty of thought and freedom of action.

He lived in different worlds of thought and meditation. He breathed the free air of theology, science, history, psychology, apologetics and devotional study. This enriched his active mind, and gave him unusual versatility of conviction and statement. One could not mingle at any time with him without discovering his ardent love for books, even the very best. This led him, in the years, to erect a magnificently selected library, containing the finest productions of the up-to-date authors extant.

He carefully studied the history of the origin, growth, polity, and distinctive spirit of his denomination, and spoke with accuracy and authority upon all subjects pertaining thereto.

As pastor, professor, college president, and Bishop, he was unusual in his intellectual endowments and trained mental powers.

He possessed marvelous will-power. In this respect, he may be classed with those who have reached the true aim and goal of education; namely, the development of the human will into such strength and tenacity that enables it to put the whole being under adequate motives of service and action. In this, Bishop Mills attained far toward the highest goal of education. His will was the throne of his peculiar power.

Bishop Mills was a strong thinker and preacher. He not only possessed thoughts and ideas, but also handled them with grace and self-poise before an audience. He was an intellectual rather than an emotional preacher. And yet, he was always careful to emphasize the spiritual by differentiating between that and the emotional.

Whenever he spoke, one felt that an unusual thinker was speaking. His lectures, sermons, writings, books always reflected the workings of an active, original, cultured brain.

Above all, and better than all, Bishop Mills was a Christian. His colossal Christian character rose high and was abiding. He held, to the end, evangelical, biblical truth and interpretation. He believed in God, and Christ, and the Holy Spirit, and eternal life and felicity in Jesus Christ, together with the doctrine of personal accountability and the judgment; and he preached those biblical truths with positiveness and power. He eloquently presented the glories of the immortal life into which he had an abundant, triumphant entrance.

We greatly miss him because of his individuality, so different from others; and for what he might yet have accomplished on earth. The Church has a sense of poverty in his absence.

He is gone, but his light is not out. Astronomers tell us that there are stars so far away that if blotted out would shine on for many years. So Bishop Mills, our distinguished and lamented associate, is still alive, and will continue to shine in the realms of the blest forever and ever. His memory is blessed.

BY W. M. WEEKLEY.

As Bishop Jonathan Weaver was of the Abraham Lincoln type, and Bishop E. B. Kephart of the Senator Allison make-up, so Bishop J. S. Mills resembled Daniel Webster. Many of the characteristics of that great constructive statesman were prominent in the life of the late Bishop.

Like Webster, he was profound in research. No man in the Church, and but few anywhere else read as many books as he did. He understood the art of going through a volume rapidly, and of getting the gist of what it contained. Whatever his policy of reading or perusing so many publications was, it need not be discussed in this connection, but it is well known that he kept himself in touch with everything that transpired in the religious and literary worlds. It was difficult to speak of a book or magazine that he did not know something about, and in most instances he could give the author, publisher, and price. Like Webster, he often formulated illustrations while hurriedly going through a book, that he did not use till years afterward, but at the proper time utilized it with telling effect.

His mind was philosophical. His power of deduction and analysis was rare. He knew how to read between the lines, and to apprehend implied truths. Even when wrong in his conclusions, like Webster, he was hard to dislodge from his position, as he never failed to fortify it with the strongest arguments to be had. He came to every discussion with elaborate and complete preparation.

Like Webster, he always spoke with a positiveness and emphasis which impressed his hearers with his sincerity and honesty of conviction. While he did not possess Mr. Webster's remarkable gift of oratory, and lacked somewhat in the elements of humor and pathos, he, nevertheless, was one of the most convincing pulpiteers the Church ever produced. He was not wordy, but

his utterances carried weight and conviction. His very presence on the floor of a conference, or any other public assembly, was the signal for attention. He possessed the gift of leadership in a remarkable degree. He was bold in his conceptions, vigorous in execution, and unflinching in the face of the gravest responsibilities. He loved to work, and, as naturally sought activity as a growing plant seeks light and air. The truth is, the burdens he assumed in his later life were too heavy; his intense zeal for the Church carried him beyond his strength, and hastened the consummation of a career which ought to have continued many years.

Bishop Mills measured up to the requirements of whatever office he assumed. The church has no severer test of a man's ability than service in a general office. The reputation previously acquired does not count for a great deal. But little mercy is shown for the feelings and failures of beginners. Success is won by sheer force of character, and dint of toil. If he fails, no sympathy awaits him in the ranks. Here the survival of the strongest, as a rule, is recognized. Pretense and glamour cannot deceive and mislead.

But no test was too severe for the Bishop. No matter where or how the plumb line of efficiency was applied, he was full grown.

For nearly a third of a century, I knew J. S. Mills, and found his companionship most congenial. For twenty years, we were associated most intimately. We did not always agree on everything. No two men will who think independently, but I found him gentlemanly and brotherly in his

bearing, willing to listen, and when convinced, ready to yield.

It will be a long while before the denomination will produce another such character, so highly gifted in so many ways, and who will leave his impress so thoroughly stamped upon every aggressive movement of the Church.

BY W. M. BELL.

My personal acquaintance with Bishop Mills parallels his election to the bishopric, which took place at the General Conference held at Dayton, Ohio, in 1893. The fact that, at the same General Conference, the writer was selected for the secretaryship of the missionary department, brought immediate contact with this superior officer in the general work of the denomination. The good Bishop was just then coming into the fullness of his power, and the struggles through which he had made his way to distinction were all too likely to be overlooked, in view of the manifest strength of the stalwart churchman.

It was almost impossible to realize that this giant in ecclesiastical life had come up through much and harassing physical weakness, which to one less courageous would have meant the abandonment of the ministry entirely. His emergence from painful and discouraging physical infirmities to such rugged and royal manliness, discloses the essential power of the man. Here at once is the key to the whole life and character of the really great clergyman. For one of such notable strength to have had all his life the advantage of high grade physical power and per-

fection would be the logical deduction, but the conquest made over weakness by sheer persistence of will, reflected the type of this noble personality. In the order in which the characteristics were disclosed to the writer, they will be discussed.

1. *The Strong and Commanding Personality.*—One only needed to be about Bishop Mills for a short time to be impressed with the fact that he based his actions and attitudes on positive convictions. Whatever one might think of the opinions of the Bishop, of one thing he was immediately assured, and that was that the Bishop never reached a conclusion or announced an opinion until he had been exercised in such mental processes as to his mode of thinking made his pronounced judgment the only one with which the man could be satisfied, and assured of his own self-respect. He thought with such intensity as to make his advocacy an element to be reckoned with in the outcome of any presentation for action before a deliberative body of which he was a member. He always counted more than one in any debate in which he participated. Tall and commanding in figure, he also towered in argument and discussion.

His intellectual method was direct, and he was impatient with what he might regard as subterfuge or evasion. One understands better now, that when he dwelt among us, how inevitable it was that at times the impression should be made that he was a merciless opponent and critic. He reached conclusions quickly, and in such rapidity of mental action that he illustrated the principle in mechanics that the first result of motion is heat.

Reviewing him, now after his absence from us for these months and years, he appears more colossal with the lapse of time. What a glorious friend and advocate he was, how like a prince he moved among his fellows. He was a giant well at home in the twentieth century.

2. *The Ardent Intellectualist.*—Bishop Mills exemplified, as but few men comparatively have been able to do, a high type of adult mental alertness. It is in evidence all about us that far too many people, who have been fairly alert while in student life, abate their intellectual devotion and activity when once they have reached the period of settled life and occupation. That man will be a benefactor of his race who shall devise a curriculum for adults after the school period which will so appeal to them as to keep them in the field for continuous mental growth. It was evident to the friends and acquaintances of the Bishop that whatever were his natural tendencies, he held himself strictly to schedule in the upward march of his mental life and attainments. Special courses of study were undertaken and conquered with a marvelous avidity, and books were his constant companions. One never could be in his presence for any length of time without an inquiry as to what books had been read and with what measures of interest and satisfaction. His fondness for study was one of his most noteworthy characteristics. He was not only a student of books and literature, but of human nature as well. He was capable as a discerner of human nature.

3. *The Splendid Traveler and Companion.*—It was the writer's privilege to journey often with

the Bishop. He was always vivacious, observing, courteous, versatile, and, withal, companionable. His wide reading and fullness of knowledge gave him ready ability to converse about countries, peoples, and all matters that are always coming in modern travel. He was a keen observer, and it was always a delight to close the day with conversation as to what had been seen and learned during the day.

He was patient with travel discomforts and uncertainties to a remarkable degree. His self-control was made apparent on a sea voyage to Porto Rico. About five hundred miles off Cape Hatteras, the machinery of our otherwise well-behaved steamer broke down, and for well nigh a half day we were helplessly adrift, much to the confusion and unhappiness of almost all on board. The officers and crew would give out no information as to how serious the break was, and to cap the climax the southern sky was covered with massive clouds, betokening an approaching storm of uncertain magnitude and intensity. All afternoon the passengers paced the deck, among them the writer and the Bishop's son, Alfred K. Mills. We missed the Bishop from the deck, and finally went in quest of him, only to find him sound asleep in his state room. When we had aroused him and expressed our surprise at his being able to sleep under such trying circumstances, he coolly replied, "I am in no way responsible for our situation, and, since the matter is beyond my control, I propose to rest and bide the time." While we were at the evening meal, the machinery of the great ship began

to move, and we were off and away, to the joy of all the passengers.

The writer can never efface the memory of the days in which the good Bishop was a guest in his home at Berkeley, California, en route to the Orient in what proved to be his last trip abroad. He was an interesting guest to all in the home, and the leisure of those sweet days gave opportunity for rare communions and most delightful discussions. We saw him aboard the *Nippon Maru*, and gave him reluctantly to the great sea.

4. *The Genial Host and Loyal Friend.*—It was difficult to avoid being entertained by Bishop Mills. If on a journey, he was never satisfied until he had made all in company with him his guests. If in reach of his home, he would not be refused if he invited one to his home; and, when once there, the old time hospitality, in which Mrs. Mills so graciously joined the Bishop, was at once extended. He seemed to be never so happy as when he was serving as host in his own home. His hospitality was of the hearty and informal type, and a guest was at once at ease, as if in his own home. He was the ideal host, and to share his home life, even for a brief period, was an event never to be forgotten. Then, what a friend he was. With him, friendship was no empty sentiment, but was the love bond which no vicissitude of time could change or cancel. It was an essential part of his religion to be true to his friends, and he was never happier than when he was having an opportunity to prove his friendship as genuine and true. He counted on his friends being true, and he would himself be true at all cost.

5. *The Loyal Churchman and Servant of the Kingdom.*—The institutions of the Church of the United Brethren in Christ had in Bishop Mills a zealous friend and supporter. Any contribution he could make of time, service, or money, was made with such complete abandon and good cheer as to make his example contagious. He was an especial friend to our educational work, and brought to its management the keenest interest and concern. He never failed to encourage young men and women to enter our educational institutions and make the fullest possible preparation for the work of life. He believed in generous and progressive policies for all of our institutions.

He was broad minded and public spirited. It would have been easy for him to have given himself to the career of the statesman, for all social and political questions were of deep interest to him. He was a citizen of the kingdom of God, and that kingdom, in his conception, was as wide as the race in its purpose and scope. He conceived the kingdom as determining the ultimate social order. He was a constant student of sociology, and gave out his findings with wisdom and power. He took the greatest delight in emphasizing the social message and import of the Christian gospel. He had dreams and visions of things as they should be, and rested not in things as they were. His eagle eye caught the light from the hills of God, and in that light he formed this program and ordered his goings. He was a real reformer without ever for a moment losing sweetness or hope. If he could not get all men to see as he saw in regard to policies and measures, he, nevertheless, kept on

his upward way, being well assured that at the last the best would be crowned. He was a lover of high aims and challenging programs and invariably he was a prophet of the better order. If the way seemed dark and lowering, he would persist in a song of triumph, and hold on for the break of day. His faith was of the optimistic sort, and he could more readily command the enthusiasm of his great heart for a challenging program than for an abbreviated one. He believed that generous things were justified for the Church of his choice, and reckoned that all her policies should be broad gauge and ample. May his greatness inspire us all.

BY T. C. CARTER.

Few men in the history of our Church have been more widely known or more greatly honored than Bishop J. S. Mills; and few have merited the consideration of the whole denomination in greater measure than he. It was my good fortune to share his noble friendship, and by years of close official relations and personal fellowship, I came to know him well. As I have studied the qualities which distinguished him, his manly proportions have grown upon me; and while I can but imperfectly express my conception of his character and characteristics, I regard him as one of the greatest men in our history. A few of the dominant elements which so strikingly marked his career, I venture to recount:

1. Bishop Mills had a commanding and majestic personality. His tall, portly figure, and his stately bearing fulfilled the popular conception which is always associated with high position.

Wherever he appeared—on the platform, in the pulpit, in conference or convention, in social circles or on the street, he was always conspicuous and impressive in the splendor of his rare personal endowment. His very walk, his first appearance, told the stranger that he was no ordinary man. Erect in form, his countenance animated, his eye at times intensely piercing, the tread of a giant marking his physical movements, men turned instinctively and looked at him with that sort of deference that is always shown to the man of great distinction.

2. Bishop Mills was a man of charming social qualities. He met his friends with a frank and cordial greeting, and in politeness he was a Chesterfield. Gentility seemed as natural to him as breathing, and in no circle of life did the practice of good manners ever desert him. He was as gallant and courtly in the homes of rural people as he was in the drawing rooms of the great city, and these refined and polished qualities made a profound impression wherever he mingled with his fellow men.

3. Bishop Mills was a man of superior intellectual qualities. His mind was characterized by robust vigor. He stood up before the Church as a scholar and thinker worthy of its honor. He was mentally a hard worker, and whatever he lost by the disadvantages of early youth in the opportunity to gain knowledge, he more than made up by his persistent studies in manhood. With tireless energy, he pursued those lines of reading and research which broadened his scholarship and made him at home in the company of

the learned and philosophical. He was a great student of the Bible, and trusted it so profoundly that he was not afraid to read the latest results of scholarly investigation, or to examine the boldest pretensions of the destructive critic. No one could be with Bishop Mills an hour without being impressed with his extensive reading and versatile knowledge. His contact with the ministry of the Church tended to quicken their mental activities, and many of his brethren remember the question which he scarcely ever failed to ask, "What is the last book you have read?" If one had not been reading some of the latest things in literature, he always felt himself at a disadvantage before the Bishop was done talking with him. As we recall the splendid gifts of Bishop Mills, it will probably be agreed that he has had few equals and no superiors intellectually in all the history of our general superintendents.

4. The career of Bishop Mills was marked by great energy and decision of character. Action was his life. An enterprising spirit and energetic will, a conscientious desire to do his duty aided in resisting the early influence of disease and lengthened his days far beyond the expectation of those who knew him in boyhood and early youth. These inflexible qualities were seen in the tenacity with which his sharply defined opinions were held. On any question that concerned him, he never remained in an unsettled condition, and no one else was left in doubt or uncertainty as to his opinion. None who were acquainted with his vigorous nature ever thought of him as "a reed shaken by the wind." His views were reached

without regard to their acceptance or rejection by others; and, though he loved the approval of his brethren, he would not surrender a conviction in order to secure it. Such a nature is not easily disheartened by difficulties, and will not falter in carrying out plans which command his own approval. This was perhaps the most marked characteristic in the life of Bishop Mills—the unflinching courage of his convictions and the unswerving persistence with which he maintained them. It is to this class of leaders that the world is indebted for its great progress. This spirit of dauntless self-reliance never failed him in any duty or trial through which he was called to pass.

5. In the pulpit and on the platform, Bishop Mills was a striking character. All who heard his public addresses will remember that his manner was earnest, graceful, vigorous, and dignified; that his enunciation was clear, ringing, and impressive, and that his discourses were marked by the sternest simplicity of diction. He preached without a single unnecessary rhetorical flourish or flight of fancy. He seemed to think that he had a message from God to the people, and delivered it with a candor and earnestness becoming an ambassador of Christ. His clear, terse style, his short, simple, and pointed sentences, delivered in extemporaneous manner, never failed to hold the closest attention of his hearers, or to bring the truth home to their consciences with telling effect.

6. In the office of Bishop, our translated brother was aggressive and highly efficient. He was built for leadership, and in the office of general superintendent of the Church, he filled its exacting

and multifarious responsibilities with conspicuous ability. His vision swept the whole world when he considered the spread of the Master's kingdom. In his death the mission boards of the Church, home and foreign, lost a mighty friend. His apostolic missionary fervor constrained him to labor and plan and travel for the spread of the gospel to the ends of the earth. At the call of duty, we see him going to the help of a discouraged pastor in a hard field of the home land, walking with tired feet among the camps of the miners, or putting his brave heart by the side of a brother as he struggled to build up the church in a crowded city, and always giving of his means as well as his strength to every field that engaged his attention. Again, he is beyond the ocean, holding conferences in Africa, in China, in Japan, in the Philippine Islands, and, in the breadth of his great field work he traveled continents till their surface became almost as familiar to him as the retreats of his own community. In this spirit he went right on, year in and year out, knowing no vacation, and asking no rest but hard work.

This wide-wandering servant of the Church came home from his last visit to the Orient jaded and broken by the long journeys and exhausting labors. When the General Conference met at Canton, his iron will brought him to that great gathering, but it was apparent to all who met him that his last round of conferences had been made, and his last visitation across the seas had been completed. Still, he refused to believe that his work was done. He needed rest and relief from all cares and anxieties, but, like one who was

determined to rest not until the grave should unveil its bosom to receive him, his great, active, restless mind was busy with thought of the Church till the last. Up to the closing moments of his life, he read the current literature of his Church and of the Christian world, and showed as much interest in the living questions of the times as when in perfect health. He responded to the demands for his service as long as he was able to stand on his feet. Every sermon and address which he delivered after his last return from the foreign fields was a triumph of will power; but he insisted upon performing the duties of his office when almost staggering with weakness of body. It was a source of comfort to his brethren and friends throughout the Church that when the sun of his life was declining, there were no clouds in the evening heavens. Brave in death as he had been in life, his great soul passed away in peace to its God. There the travel-worn pilgrim is safe. No storm has pursued his ship. He has reached the land on whose shore there breaks no wave, and whose air is distempered by no winds or storms. Let us cherish his noble qualities and heroic deeds, and think of him at his best.

“Think of him as the same, I say;

He is not dead—he is just away.”

SERMONS AND ADDRESSES

CHAPTER XI
SERMONS AND ADDRESSES

The Kingdom of God, the True Socialism.

[Delivered before the students of Union Biblical Seminary, 1891.]

“Thy kingdom come, thy will be done, as in heaven, so upon earth.”—Matthew 5:10.

This is an age of social strife and unrest, as witnessed in all parts of the world. But Christianity has a solution to this serious problem which confronts us.

An ideal state, in which all the people are prosperous and happy, has been sought through all the ages. It has been the dream of the poet, the ambition of the philosopher, and the hope of the patriot. Such plans are found in Plato’s “Republic,” Cicero’s “Commonwealth,” Moore’s “Utopia,” and Spencer’s “Social Statics,” and Bellamy’s “Looking Backward.”

A universal kingdom, embracing the whole race in one realm, has been a vision of many a dreamer. Oriental, Grecian, and Roman monarchs tried to subdue the world, and, by force, unite it into one empire; but the efforts only proved that such an ideal can never be realized through the selfishness of either rulers or people. During the time of these experiments, there lived in Judaea a nation whose God was their king, whose prophets foretold that this king would establish a universal

empire, whose people should be all righteous, and whose realm should be full of peace.

Immediately before the beginning of the public ministry of Christ, his herald went forth proclaiming, "The kingdom of God draws nearer." When Christ began his work he declared, "The kingdom of God is at hand." This kingdom was the theme of all his preaching. His parables are parables of the kingdom of heaven. His gospel is the glad tidings of the kingdom of heaven.

The terms, "kingdom of God," and "kingdom of heaven," are interchangeable. This realm is sometimes spoken of as a present reality; at other times it is referred to as a thing of the future. Both statements are in harmony with fact; it is a growing empire, present, but not yet complete, its ideal not yet realized.

I. *What is the kingdom of heaven?* It is the spirit of Christ in human society, remedying its ills and uniting it into social unity, ultimately redeemed and perfected. It will be more clearly defined by showing its relation to certain other things:

1. Its relation to the world. "The world" has two very distinct meanings. In the one case it means society under the dominion of selfishness—abnormal, unreal, and transitional, as seen in contrast to its divine ideal. In this sense we speak of the "world" or "worldly people." This was the spirit of the age when Christianity was introduced, and a conflict at once began between the two. This conflict, and the one which soon followed between Christianity and the Roman Empire—the world-empire of that age—made the

impression upon the church that the world in every sense is evil, and evil only; and that beyond recovery. This impression abides to this day, in many minds. Out of it has grown the spirit that takes man away from society to live a secluded life, the life of the hermit, to mortify his body because it is a part of this world. The same spirit leads others to look upon many of the most serious interests of life, such as natural science or politics, as secular or profane. From the same mistaken view, others regard as sinful all recreations and amusements, however innocent. For the same reason salvation is looked upon as the deliverance out of the world of individuals, forgetting or ignoring the fact that salvation is promised for the life that now is. It must be admitted that this world is very imperfect, and frequently unjust. It is perverted; but its whole structure bears witness to a higher destiny reached through redemption.

The second meaning of "the world" is "the organized constitution of things in which we live, including the material universe, but chiefly, humanity, as its head." The world that God so loved, that he gave his only begotten Son that it might not perish. It is this world that the Son gave his life to redeem. It is this world that the Holy Spirit has come to sanctify. It is this world of which Paul says: "For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who hath subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of

God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves, groan within ourselves, waiting for our adoption, to-wit, the redemption of our body. For in hope, we are saved." It is this imprisoned, suffering, yet hopeful and expectant world that is the subject of redemption, and that is to be leavened by, and transformed into the kingdom of God.

2. Its relation to the church. The kingdom of God and the church are often thought to be identical. They are very closely related, but not the same. The church is a religious idea; the kingdom of God is a moral idea. The church seeks to obey the first command, "Love God;" the kingdom of God seeks to obey the second command, "Love thy neighbor." The church is theological; the kingdom of God is socialistic. The church is Mary sitting devoutly at the feet of Jesus, the kingdom of God is Martha serving her Lord by doing the duties of the hour. The church is the disciples on the mount of transfiguration, enjoying the vision and the glory, and desiring always to stay there; the kingdom of God is the same disciples with their Master going down into the dark valleys where men are in bondage and possessed by evil spirits, and bringing deliverance unto them. The church has too far assumed that this world is necessarily evil, and hence has pre-empted a place in another world as the fruition of its hopes; the kingdom of God seeks to change and restore this world, until all things are made new. The church has made a bad bargain with Satan by

accepting its inheritance in another world and allowing him to have this world; the kingdom of God repudiates this bargain, and declares the kingdoms of this world shall become the kingdom of our Lord.

This antithesis is not a necessary antagonism between the church and the kingdom. They represent two ways of manifesting the Christian life. They unite in every perfect Christian. But as the churchly or theological idea has chiefly dominated in the past, the socialistic idea must be emphasized now. Love not God less, but man more.

3. It has a relation to whatever is pure and right and good everywhere. There is no difference between natural virtue and Christian virtue. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." This is true of moral as well as of all other good gifts. Of the eternal word of God, it is declared, "He lighteneth every man coming into the world." All goodness is a beam of that light, and is therefore essentially Christian. There is no essential difference between the same kind and grade of fruit growing in the garden, and that outside the wall. The fruit is the best of the tree.

In the old world and in the modern heathen world, in their systems of morality, religion, and philosophy are found many gleams of this true light, a sort of unconscious Christian faith in the better things to come. The Old Testament recognizes people of God outside of Israel. The New Testament declares, "God is no respecter of persons; but in every nation he that feareth him,

and worketh righteousness, is accepted with him.” As it is the same universal spirit who inspires the life of the plants, and paints the beauty of the flowers, and perfects the fruits of the trees in every land, so he is the same God who inspires all moral excellence of every kind; it is his kingdom that is leavening society, consciously or unconsciously. “Wherever justice and love are found in any of their various manifestations, the love of kindred and of country, the generous and courteous demeanor of man to man, valor, love of truth, able device, self-discipline, purity; wherever there is anything that is lovely and of good report, there the kingdom of God is silently working and transforming, even though men know not its name. Multitudes are thus affected; some of whom may be unwilling to acknowledge the source of their goodness; but we know an evil tree cannot bring forth good fruit, neither can a good tree bring forth evil fruit. “Whatever stands this test is essentially Christian.”

4. It has a definite relation to all right modes of life, of activity, and of human progress. The family, the school, the vocations of life, the fraternal associations of men, the citizen's relations to his country, and the civil government, as well as the church, are all to be transformed by the spirit of Christ, and become organs, instruments of the kingdom of God, and to help bring its blessings to the world. To the Christian, instead of one day being holy, and without depreciating the necessity of that one day, all days are holy; instead of one place being holy, the whole earth is sacred ground, a glorious temple in which God

dwells; instead of one class of men being sacred to God, all the redeemed are ministers and priests with God; instead of some work being sacred and other secular, all right work is holy work, according to the command, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Thus everything in life is holy, because it partakes of redemption as man shares the spirit of Christ. Hence the culture of man and of the earth; the progress of science and of art; the increase of knowledge and of learning; the triumphs of mechanical inventions and the works of genius; the growth of the means of alleviating pain, and of producing human happiness; the eloquence of the orator and the vision of the statesman; the inspiration of the human spirit and the advance of moral reforms; righteousness in governments and liberty among the people, in a word "civilization" finds its highest inspiration, its truest unity, and its final goal in the kingdom of God.

"The genius of Christianity requires us to conceive of the spiritual not as separate from, but as interpenetrating and vivifying the material; of God, not as separate, but as a spirit pervading the universe of redemption; not as making men separate by removing the redeemed into a different sphere of existence, but as drawing them and all their surroundings with holy and loving relations; of the kingdom of God, not as a separate body, but as seeking always, and destined finally to embrace the whole race of mankind."

II. *The fundamental principles of the kingdom of God:*

1. The fundamental idea. This is not the fact of human sinfulness, though it shows why sin is so great a matter. This is not the possibility of an eternal loss through sin, though it shows why that possibility is such a fearful one. This is not the offer of salvation to all men, though it shows why God was pleased to make the offer. This is not the joy of the redeemed in heaven, though it reveals the source and ground of that joy. This fundamental idea upon which the kingdom of God rests is the fatherhood of God, and the childhood of all men to him, and the brotherhood of all men to each other. Phillips Brooks says, "Upon the race and upon the individual, Jesus is always bringing into more and more perfect revelation the certain truth that man, and every man is the child of God." This is the sum of the word, of the incarnation. A hundred other statements concerning him are true; but all statements concerning him hold their truth within this truth—that Jesus came to restore the fact of God's fatherhood to man's knowledge, and to its central place of power over man's life.

Jesus is mysteriously by the word of God made flesh. He is the worker of amazing miracles upon the bodies and souls of men. He is the Savior by suffering; but behind all these, as the purpose for which he is all these, he is the redeemer of man into the fatherhood of God. It would be deeply interesting to dwell upon any one of these special aspects of his wondrous life; but to gather with one great, comprehensive statement the purpose for which Jesus lived, and the power which his life has had over the lives of men, we must seize his

great idea, and find his power there. Every man's power is his idea multiplied by, and projected through his personality. His special actions are only the points at which his power shows itself, not where it is created. And so the power of Jesus, in founding a kingdom, is the idea of Jesus multiplied by, and projected through his personality. That idea is, the relation of childhood and fatherhood between man and God, and the relation of brotherhood between all men. Man is the child of God even though he is sinful and rebellious. He is the prodigal child of God, ignorant of his father. But his rebellion breaks not that first relationship. To reassert this fatherhood, childhood, and brotherhood as an everlasting truth, and to re-establish its power as the central, formative idea of society was the mission of Jesus to earth.

It is sometimes asserted that man is not the child of God by nature, that he becomes such by adoption, through redemption. But it is more in harmony with the Word of God to understand adoption to mean a restoration to last privileges and relations which man has forfeited by his sins, and from which he has alienated himself by wicked works. When the Spirit witnesses to man's salvation, he becomes conscious of God's fatherhood, and cries, "Abba, Father." Paul taught the Greeks that their own poet uttered the truth when he said, referring to their relation to God, "For we are also his offspring." And Luke traces the genealogy of man to God.

Open the Bible at the parable of the prodigal son, "A certain man had two sons," and from the

embrace of the father's love neither of them ever departed. The prodigal in his wanderings in the far-off land is still a son, though he has alienated himself from the privileges of a son. His return does not for the first time make him a son, it restores him to what he had lost in the home. Or, turn to another scene, and hear Jesus teaching men to pray, "Our Father which art in heaven." Not only the needy child who prays for bread, but the sinful child whose lips tremble with the prayer to be forgiven begins his petition with the claim of the son upon the father. Or, again, under the solemn circumstances beside the tomb from which Jesus has just risen, when he draws back the curtains and proclaims his life and his disciples' life together, he declares, "I ascend unto my Father and to your Father." Or, once more, hear John's testimony, as he sums up the effect of his Master's life and teaching, "To as many as received him, to them gave he power to become the sons of God." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

In harmony with the old Greek idea, this one who is the Father of all men is the sovereign of the kingdom. And the kingdom is built upon the fact of the brotherhood of all men. For there is neither Jew nor Greek, bond nor free, male nor female in Christ Jesus, but all are one common brotherhood.

2. The second great principle is a natural outgrowth of the first. It is love as the supreme law of the kingdom. All moral evil is an outgrowth of selfishness. This is the heart, the inner life, the very principle of all sin. Out of it are the issues of

death. Selfishness is separating our lives, interests, efforts, sympathies from our fellowmen. It is living a self-centered life, as if all the world were made simply to serve our wants and wishes. Love is to identify ourselves with a larger whole of which we are but parts. Christ stated the law of his kingdom thus: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and thy neighbour as thyself." The second command, as if in more danger of being neglected than the first, was given a working method in these words, "Whatsoever ye would that men should do unto you, do ye even so unto them." Paul sums up both in the one, saying, "All the law is fulfilled in one word, thou shalt love thy neighbor as thyself." Thus making neighbor-love carry with it the love of God. John declared that our love for our brethren is the test of our love to God.

Love has been compared to the law of gravity. As that mighty energy holds all the parts of the physical universe in harmonious balance as they revolve around a common center, so the power of love will finally hold in perfect harmony all the members of God's kingdom, as they move about him, as their supreme center. "The command of supreme love toward God cannot fittingly be laid upon men except in connection with such a disclosure of God's character and of his relations to us as is fitted to call out and sustain this love. The injunction, when made, gains its full scope only as the revelation which accompanies it becomes complete. It is a feeble and ineffectual thing to command love, unless its conditions are at the same time supplied. The force which is to evoke

this great love of man toward God is not the word of authority, but that absolute rationality, that supreme excellence, that patience of power, that overflowing love of God which removes all distrust, all fear, and enables the mind to draw near to God and to abide in his wisdom and grace. The fatherhood of God, in its fullest scope, is the idea which answers to the perfect moral law, and gives that law the possibility of fulfillment.

“The possibility of that obedience to the second command which shall make the flow of our affections toward our fellowmen inspiring and helpful, is double. It involves first, a recognition of the fact that they are by constitution the members of one household, under one law, harmonious in its action; and, secondly, our hearty acceptance of this fact, with corresponding desire to secure its complete realization. Not till we find God as a father, can we love him; and not till, standing with our fellowmen, we find him as our Father who art in heaven, can we feel the full flow of the reflex love we owe to them. If there is no theoretical unity in the spiritual kingdom, if men do not, by constitution, belong to one kingdom, then it is vain to strive to construct a kingdom out of discordant materials by mere authority.” But they do all rightly belong to one kingdom, which is the family of God, including him as father.

Taking the first command and the parable of the prodigal son as the exponent of our relation to God, and the second command and the parable of the good Samaritan as its working formula, and the life of Christ as an illustration of both, we have a divine plan of social unity clearly outlined.

This land of unity is not a mere sentiment. It is obedience to a universal law, that nothing is made for itself alone, but everything is a part of a universal system. Everything belongs more to the organism of which it is a part than to itself. Everything gives up its individual will for the will of the whole. This is the law of sacrificial love. It is an unconscious law in nature. The sun shines not for self, the rain falls not for self, the grass grows not for self, the flowers bloom not for self, the fruits and grains ripen not for self. Each lives its life, performs its appointed task for the good of others. God obeys the same law of love. He gives all good gifts, even his Son. The Son gives even his life. They are parts of this great whole and obedient to the law of sacrificial love. *Man's life must come under this law or he remains a discordant element in the universe.* Christ represented his relation to redeemed humanity as the vine and its branches—mutual dependence. Paul represents redeemed humanity with Christ as the heart, as one body “members one of another.” The will of God, which is love, is the gravitation of the whole moral universe. Hence, “Thy will be done,” is the most rational prayer the soul can offer.

Any effort at social unity that omits either of these two factors—God and humanity as one family, and love as its lock—will be a repetition of the old effort to build the tower of Babel up to heaven out of earthly materials, and the end will be confusion and separation. But according to this divine plan the world is progressing toward unity. A symbol and prophecy of this was

witnessed on the day of Pentecost, when strangers from all parts of the world gathered at Jerusalem. When baptized into the same spirit, each heard and understood, in his own tongue wherein he was born, the wonderful things of God.

3. Its supreme end is the highest good of society. Individualism regards the single man as an independent and complete being. Each aims first at his own welfare and happiness. The good of others is very subordinate and indifferent. This has been pushed to its extreme limits, which is systematic selfishness. Communism is the opposite extreme in which the single man is lost in the social organism.

4. Next in order is the law of life in the kingdom. Man, by his physical organism is mated in nature, and shares its common life. By his spirit he is related to God and capable of sharing God's life. Thoughtful minds have even contemplated God as not simply above nature, but also as imminent in nature. He not only transcends all nature and works upon it from without, but he is in all nature as its moral and spiritual center, its guiding force, the "power that makes for righteousness." A distinguished Christian philosopher speaks of all material existence as "a mode of the divine energizing," a revelation of God's presence and power. He would trace all force to God as its ultimate origin, the whole world as a revelation of his indwelling life. He was not only in the world, but the world was made by him and for him; and as men have been able to receive him, he has more and more entered into fellowship with them. "That was not first which is spiritual,

but that which is natural; afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. . . . "As we have borne the image of the earthy, we shall also be the image of the heavenly." This presents an order of growth. Christianity, or the kingdom of heaven, is a synthesis of these two extremes. It teaches the individual to "seek first the kingdom of God, and his righteousness" as the highest good, and then puts upon him the obligation of service for the good of others; thus, to give to the social organism, a comparative perfection, harmony, and happiness. But as in the past ages, individualism has been pushed to an extreme, it remains for this age to see what Christianity can do for society.

Bishop Westcott has recently said: "While socialism has been discredited by its connection with many extravagant and revolutionary schemes, it is a term which needs to be claimed for noble uses. It has no necessary affinity with any form of violence or confiscation, or class selfishness, or financial arrangement. It is a theory of life. In this sense, socialism is the opposite of individualism, and it is by contrast under a new type, the Lord from heaven. Since the incarnation of God in Jesus Christ, he has become in a true sense the life of the world. Humanity has become grafted into the divine stock and draws its life from a divine fountain. There is now community of life between God and his people.

The life which Christ manifested in the world becomes the life of the Spirit. He says: "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but

if I depart, I will send him unto you. . . . When he, the Spirit of truth, is come, he will guide you unto all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak. . . . He shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.”

“That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” Under this reign of the Spirit, the soul is brought into a realm of new ideas, new impulses, and new life. Man is now made a partaker of the eternal life, which is to know God, and Jesus Christ whom he hath sent. His real life henceforth becomes the life of the Spirit. Men are the temples of the living God. God dwells in them, not as inert matter, but as life. Wherever there is a vacuum in a human soul into which he is welcome, God fills it. He is thus the complement or completion of our little fragmentary lives, by uniting them in faith and hope and love, to the great system of which he is the center, lighting us up to a conscious union with him. The prophet looked forward to this time of the union of God and man when human life should expand in all directions, filled with wisdom and adorned with all graces. They compared it to the effect of rain upon the earth after a long drought, saying: “The wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing and the glory of Lebanon shall be given unto it.”

In the fullness of the life of the Spirit, the selfishness of the human heart will be expelled, and the soul will grow into its type and attain its true perfection in Christ.

I have tried to show you that the kingdom of God is the spirit of Christ in society organizing men into social unity—ultimately the whole world redeemed. Its underlying idea is the fatherhood of God, the childhood of all men to him, and the brotherhood of all men to each other—one family. Its law is love, which is the gravitation of the moral universe. Its life is the life of God in men. Its aim is righteousness on earth. The hope of its realization is that it is God's plan, and his plan will prevail.

What is here said of socialism can all of it be affirmed of Christianity as taught in these passages of Scripture: "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake, shall find it." "We are members one of another." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." "Bear ye one another's burdens, and so fulfill the law of Christ."

III. *What can we do to hasten the realization of this ideal of human society?*

1. Recognize that each is only a part of a greater whole. In this land where each is a sovereign, individualism has been carried to an extreme, and thus has become a source of evil. Christianity teaches that each is but a part of a greater body, as a branch is a part of the vine; and thus the true character of socialism can best be discerned. Individualism and socialism correspond with opposite

views of humanity. Individualism regards humanity as made up of disconnected or warring atoms; socialism regards it as an organic whole, a vital unity formed by the combination of contributory members mutually interdependent. It follows that socialism differs from individualism both in method and in aim. The method of socialism is co-operation; the method of individualism is competition. The one regards man as working with men for a common end; the other regards men as working against man for private gain. The aim of socialism is the fulfillment of service; the aim of individualism is the attainment of some personal advantage, riches, place, or fame. Socialism seeks such an organization of life as shall secure for every one the most complete development of his powers; individualism seeks primarily the satisfaction of the particular wants of each one, in the hope that the pursuit of private interest will in the end secure public welfare. If men were perfect, with desires and powers harmoniously balanced, both lines of action would lead to the same end. As it is, however, experience shows that limitations must be placed upon the self-assertion of the single man. The growing sense of dependence, as life becomes more and more complex, necessarily increases the feeling of personal obligation, which constrains us each to look into circumstances of others. At the same time, in the intercourse of a fuller life, we learn that our character is impoverished in proportion as we are isolated, and we also learn that evil or wrong in one part of society makes itself felt throughout the whole.

Already society has been greatly blessed by the silent progress of the kingdom of heaven. Its humane spirit has largely banished cast and slavery; but many other evils afflict society, causing it to cry out for remedial help. Intemperance, compulsory child-labor, extreme poverty, bad sanitary conditions, inharmonious relations between labor and capital, corners on the necessaries of life, and greedy monopolies, and many other forms of social evils must be removed before society can be perfect, harmonious, and happy. It will not do for the fortunate members of society to-day to exclaim, in the language of that first godless political economist, "Am I my brother's keeper?" It is not only the duty, but it is to the interest of the well-to-do and refined that no class should grow up wretched. Dickens well states this community of interest when he describes the miserable London quarters of one of his characters: "There is not an atom of his slime, not a cubic inch of any pestilential gas in which he lives, not one obscenity or degradation about him, not an ignorance or a wickedness, not a brutality of his committing but shall work its retribution through every order of society up to the proudest of the proud, and to the highest of the high."

Christ came to give abundant life. As he was the life and light of men before his incarnation, so is he still. Not as one sitting in the heavens, but as "the power that makes for righteousness" in this world. It is for you to teach this idea to the solidarity of the race, until man, not only through charity for the unfortunate, but through the instinct of self-preservation, will seek to remove

the evils under which society groans. The Christian people must not get anxious to emigrate to heaven, but they must seek to bring the kingdom of heaven down to earth, and fill society with its righteousness, joy, and peace.

As each member of the body is a part of the whole body, or as each person is a part of the whole family, let each member be as perfect as possible, that he may add to the perfection of the whole organism. This is the true theory of Christian culture. Be as perfect as you can become, but hold every power as a trust for the good of your fellowmen. Get all the knowledge and wisdom possible, but hold it for the good of the common brotherhood. Get all the mental and moral wealth you can acquire, but regard it as a sacred trust for the kingdom of God.

2. The law of love must be carried into all the relations of life. Its demands are very practical, "Bear ye one another's burdens, and so fulfil the law of Christ." Man must not be a stagnant pool with all the streams flowing inward; but he must be a living fountain, out of which issue blessings to others. He must not be a Sahara desert, making no response to the sunshine and the rainfall, but he must be a fertile field that reciprocates the blessings of heaven by an abundant harvest.

The law of love, and doing to others as we would have them do to us, must be carried into our theories of political and social economy, and these sciences must be revised on the basis of Christian ethics. The labor and the laborer will cease to be regarded as commodities, in the sense

in which material things are commodities; and co-operation will take the place of competition in many cases; and love will help to regulate the relation of work and wages.

3. The kingdom of God has a message to men of wealth. It does not join in the communistic cry against riches; but it touches each man to improve the talents given him of every kind. The possession of any power implies the right to use it. The man who by industry, economy, and thrift, has accumulated wealth, may do more for humanity with it than by any other means. It will all depend upon the use he makes of his riches. A reservoir of water may be a motive power to move the machinery and carry on the industries of a whole community; or it may be a Johnstown flood. Great wealth is such an accumulated power. Its good or evil depends upon the use made of it. The Christian theory is that all riches are a trust for the good of humanity, not a selfish possession. Mr. Andrew Carnegie, who has given millions of dollars to found public libraries, says, "Every rich man should administer his own estate while living, and distribute the chief part of his wealth for the public good of his fellowmen." Such men are benefactors of the race.

If men should not selfishly use their riches, neither should they thoughtlessly give them to others, as that tends to make men dependent, and thus to increase pauperism. Help the fallen onto their feet; give them a word of sympathy and cheer, and thus encourage them to depend on self, and you will do them more good than if you give them a fortune and let them live without

work. The poor Indian is a sample of what public annuities will do. Private annuities are equally pauperizing.

For the rich to take a kindly interest in the poor man is more than to give money. It allays the discontent of the latter by letting him know that he is a recognized part of the social organism, if he cannot be the head, the hands are equally honorable if they do their work equally well. Social discontent will still further be removed by recognizing that all honest laborers are "co-workers with God," and in toil they have fellowship with him who came not to be saved, but as a servant to give his life for many.

My subject suggests a thought about the churches. No one denomination is the kingdom of God. All of the invisible churches united are not as extensive as this kingdom. They may be called training-schools for the kingdom. They are a part of a common body; if one suffer, they all suffer with it; if one is honored, they all rejoice together. Such an alliance between them as will secure practical co-operation is near at hand. An interdenominational alliance is the hope of men of the noblest soul in all the churches. This is the spirit of the age. International treaties for the spread of knowledge and the increase of commerce, international laws for the securing of righteousness, international conciliation for the securing of peace and good will, international alliances for Christian work among the nations already exist. These are providential. In God's light we shall see light. When Christian co-operation exists between all the members of the visible body of Christ, the

whole earth will soon be covered by the idea of brotherhood, the principle of sacrificial love and a community of life. Then the evils that afflict society—like a disease preying upon the body—will be eliminated by the very fullness of life. Then the Church will take full proof of her divine mission in the same manner her Redeemer did, when he said: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted; to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord."

Do you ask if it will pay to identify your lives with this divine movement? He that saveth his life by selfish isolation from this larger whole, shall lose it. But he that loseth his life by identity with this complete organism, shall find it again.

Pay? Go ask the students who have spent their lives for the perfecting of knowledge; and let the knowledge of to-day that floods the earth as the light of the noonday sun be your answer.

Go ask the inventors who spent their lives in completing the works of mechanical genius, and let the triumph of mind over matter in this age be your answer.

Go ask the patriots who died for love of country, and let the glorious civil institutions of this age be your answer.

Go ask the martyrs and liberators of earth if it pays to die for an idea, and let the happy voices of the millions of the free be your answer.

Go ask the missionaries of the cross if it pays to die for love of man; and let the voice of the redeemed host, as the voice of many waters, be your answer.

Class of Union Biblical Seminary, 1891: It is your privilege to make your creed fertilize the world, and your lives furnish meat and drink for mankind. It is your privilege to cause the wilderness and the solitary places to be glad, and the desert to rejoice and blossom as the rose. It is your privilege to hasten universal fraternity, charity, and social unity, as the new Jerusalem, descending out of heaven to dwell among men, lighting up the whole earth with its glory, the nations walking in the light of it as they hasten through its open gates, to heal their ills by the leaves of its trees, and quench their immortal thirst by its flowing fountains, as they look up to God the Father, with gratitude, exclaiming, "Thine is the kingdom and the power and the glory forever. Amen."

A SHORT ADDRESS ON THE AMERICAN NATION.

Ruskin once exclaimed, "What a thought was that when God thought a tree." It was a greater thought when God thought a continent. It was a still grander thought when he thought a Christian nation with all its wealth of thought, feeling, and action. A nation is as surely the realization of a divine thought and purpose as is

an individual. In the history of Israel, of Greece, of Rome, the divine plan is apparent. The program of the divine plan for America is at least partially revealed. It is for the people this day to read this program, and dedicate themselves to its realization.

Confessedly, there are great difficulties in grasping this broad American life, as it is formative and not fixed; it has taken no final shape. The European traveler who thinks he can do America in "six weeks," gauge its size and announce its final destiny, is not the man of historic authority. He has seen only some of the physical features of the land. He has not even had time to locate its pulse, or feel its throb.

This baffling vastness and elusive changefulness is only the expression of the manifold contradictory forces at work. The *Mayflower* that brought the Pilgrims to the shores of New England, afterward brought slaves to Virginia; but this only exemplifies the rapid co-mingling of all sorts of men and nations on our shores, out of which, by the law of the survival of the fittest, there is to come the last, best plan of God for man.

It has been very happily said that America was God's great charity to the human race. He gave it to the suffering millions of older countries. As first settled, it has ever continued to be settled by the poor.

The birth-throe of this nation was the effort to make a home where the humbler classes might give to God a type of man grander and nobler than that had ever been its birth-motive, to create on

a new continent, amidst unimpeded areas, a race better in opportunities, better in results, tenderer, truer, and wider in sympathies, loftier in spirit—a race showing at length God's ideal of man organized into a nation.

To do this, the best blood of all the nations of the earth has been poured into the American veins. In the last fifty years, over 20,000,000 foreigners, mostly young, vigorous, thrifty, determined in purpose, positive in ideas, great souled, looking forward to a brave future and resolved on it, have gone into the rich life of America.

For want of such fresh blood, the old nations of Assyria, Egypt, Greece, and Rome, perished. Our later civilizations have been better fed. Five times has England been soaked and saturated with foreign inundations. Again and again had the original Kelts of France been recruited and vitalized by such enriching floods. England's roots have gone down into Australia, India, Africa, America; but the whole world volunteers to bring its richest treasures to us, for the strengthening, for the enriching and perfecting of our national life.

Europe is broken into fragments. Differences of language, faith, political organization, rigid and well nigh invincible alienations separate the people. Solid walls of bayonets divide its life; but our vast national life is bound together, as in a divine union, by common origin, language, political institutions, culture, hopes, and religion.

A great and eager mutual sympathy runs through the whole body. The telegraph is swift;

the telephone is instant, but that spirit of sympathy, quicker than light, is forever present through every part; a land which cannot perish, a life which cannot die. The thought of the old world is also our heritage. Take the physical sciences alone, physics, chemistry, geology, astronomy, then prove all were born since our history began. It would seem, indeed, that well nigh the whole mass of this helpful modern knowledge had sympathetic birth with our nation—both of them children of liberty returned to earth.

The Reformation of religion was effected since our birth, that America might have the purest form of Christianity unfettered by superstitious traditions.

To these advantages add our system of school from primary to the university, our national discipline by experience, and all our material riches and environments, and see how fully the means are given to America to bring forth the queenliest womanhood, and the kingliest manhood the earth has ever known, and by means of this divine humanity to solve all the problems that now baffle and vex the world.

THE CHRISTIAN COLLEGE

COLLEGE FINANCES

In the beginning, the writer asks that the question may be considered in the abstract; that is, apart from any particular college of men. And

further, that he may take for granted, as true, the following propositions:

1. That Christian colleges are of God—a part of his plan.

2. That God owns all wealth.

3. That when God's conditions of usefulness and success are met, he will send the money to equip and support the colleges. This will reduce the discussion to two topics:

I. Wise measures, or plans.

While a plan of college finances can be separated in thought from the other plans of the college, the plans all combine in reality to secure the common success or failure of the college. In most cases, to try to remove college debts without taking into account the general plans and the men of the college, is like doctoring a mere symptom on the surface of the body, when the disease is organic and chronic, demanding constitutional treatment. The essential plans of the college, as well as the men associated with it, must be in harmony with the conditions of success, or it is useless to worry about the finances.

Having these convictions, the writer chooses to suggest what seems to him to be some of the general conditions of success in our college work:

1. The location selected for the college should be such as will contribute to its success, by patronage, by physical and moral healthfulness, and in other ways. After proper experiment, if it be found that these elements of success are wanting in the locality where the college has been established, it may be best to remove it to a more

favorable place. Let the question of removal and location be determined on the principle of the greatest good to the greatest number.

2. If the college is denominational, and looks wholly to a sect for its financial support, then its measures and its men must be in complete harmony with the spirit of that denomination. To violate this principle is to alienate the sympathy and to lose the support and patronage of the denomination. If, however, the college seek large financial help and patronage outside of the denomination to which it belongs, it may, and often must vary its plans and select its men to meet this outside aid and patronage. The college must preserve the good will and favorable opinion of its patrons.

3. The business policy of the college must be such as will meet the approval of business men; in other words, it must be in harmony with the natural conditions of financial success, so far as these conditions are known. Providence will no more protect a college from bankruptcy when it violates essential business principles, than he will protect a private person from such an effect following a like cause. It is possible for a college to be infatuated by a blind presumption that God will help it; or to be misled by a vain ambition to equal or to excel a more prosperous competitor, and therefore make debts beyond all wise prudence. The folly of such a course would be seen and condemned by everybody, if a private person should pursue the same policy.

For several years, to avoid increase of debt, the men in Oberlin College did hard work on very

low salaries; and instead of this policy driving away her best men, (as it is thought such a policy would do,) it secured and retained such moral and intellectual giants as Charles G. Finney and his colleagues. When the nature of the case demands it, resort must be had to such extreme measures to reduce the debt, or at least to prevent its increase, and at the same time, to show to the patrons that the men in the college are willing to make sacrifices along with others for the common good.

Many other measures are suggested, but I care now to emphasize only the three named. But, however wise the plans, they will not work themselves. This suggests the second topic:

II. Able men.

I. Able agents must be secured. It is not enough that the agent be an honest man, or a good bookkeeper, or one who can manage the college finances by a continual increase of the debt without any increase of the assets. If money is to be solicited, then the agent employed to do this must have the ability to secure money, or he is a failure.

Sometimes an agent is selected because it is said that he has managed his own finances successfully, when a careful examination would prove that his "wise management" consists only in excessive stinginess—never giving anything away. The private policy of such an agent is damaging to the cause he represents, discouraging the benevolence of other men. On the other hand, another man is thought to be not fit for an agent because he has no private fortune to attest his financial skill. But it is evident that this latter man may be the better

financier. The best college agent we have ever found, the one who has secured the most money, has no private fortune "to attest his financial skill." This superficial method of selecting agents puts a premium on stinginess and a stigma on benevolence. Failures of agents and alienations of patrons are partly due to this method of judging and selecting men. Let the agents of ability be selected, who have the wisdom to reap the harvest of this year, and at the same time, by prudent plans and right example to sow the seed for a more abundant harvest next year.

2. The men who teach ought to be more than teachers; they must be that. The number of educated persons desiring to teach, makes it impolitic to retain any one, who, through infirmity or incapacity, fails to give satisfaction as a teacher. He ought also to exert influence through other channels, to aid the finances of his college. Some of the personal-influence methods used by teachers in normal school could be wisely used for the benefit of colleges. If prejudice could be laid aside long enough to thoroughly study the causes of success in the normal schools, and then wisely use such of these elements of success as are adapted to the college, surely great good would result,

3. Last, and greatest of all, we must learn from the history of college work to place a higher estimate upon the college president as a factor of financial success. It is seen everywhere that the successful college president is more than a teacher. He is more than a good man of approved scholarship—he is a leader among men. His fertile brain originates the plans, and his tireless

energy executes the same. His humanity is broad enough to touch and warm all his followers; and his heart is large enough to carry the faith and courage and enthusiasm necessary to infect all of his patrons. What the general is to his army, what the leader is to his party, he is to his college. No general ever carried on a successful campaign by correspondence. No leader ever led his party to victory by newspaper articles.

Let our college presidents be clothed with the power and responsibility of leadership. Let them be sent out among the people to arouse them and to organize the force. Then, if they be true leaders of men, the people will follow them, and they will have faith in the college because they have faith in the leader, and they will love the college because they love the leader.

Men cannot be organized for a common effort without a recognized leader, and they will not recognize a leader if they know nothing about him. They must feel the power and recognize the ability of the man before they will follow him with any degree of enthusiasm.

Let our college board of trustees look to such able leaders as the chief means of solving the problem of college finances.

AN EARLY SERMON

[Preached near the beginning of his ministry]

Text—"Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24:26.)

In this language, the Savior more than intimates the necessity of his sufferings. The apostle also teaches that it "became" God "to make the Captain of our salvation perfect through sufferings."

The Savior said to Nicodemus, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." And again, "Thus it is written, and thus it behooved [or became] Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

I. Let us inquire first, Why was it necessary that Christ should suffer?

We will all say that this necessity did not arise from his own sinfulness, for he was "holy and undefiled, and separate from sinners." We cannot believe that the sufferings of Christ were necessary in that absolute sense in which we cannot conceive of a thing being otherwise than it is, that is, we do not believe that the sufferings of Christ were the necessary and unchangeable effect of a given cause; but those sufferings were necessary in order to secure a certain end, or to accomplish a certain design. They were necessary as a cause to produce a certain effect, or, in other words, the sufferings of Christ were necessary to secure the salvation of man.

1. It was necessary to satisfy the justice of God. Man owes entire obedience to the law or will of God at all times; but he has not rendered this obedience, hence his guilt, or debt to God, for sin is debt.

The debt cannot be paid by beginning to serve God anew, by present and future obedience. Satisfaction is demanded for the debt we owe for past disobedience; but man has not the means to satisfy the demand. Could not God, moved by love and compassion, forgive the debt? No, it would be setting such an example, establishing such a precedent in God's moral government as would show to his subject his disregard for sin and his willingness to exercise his prerogative in pardoning the guilty, at the expense of justice. "It would contradict divine justice itself, if the creature could defraud the Creator of that which is his due, without rendering satisfaction for the robbery." Hence, if God would show his hatred of sin and his love of justice, he must demand, and receive the satisfaction due him.

There are two ways by which this demand may be satisfied: First, by the punishment of the transgressor. "But this, of course, would forever prohibit his salvation from sin and his eternal happiness, because the punishment required is eternal, in order to offset the infinite demerit of robbing God of his honor. It is plain, therefore, that man cannot be his own atoner, and render satisfaction for his own sin. A sinner cannot justify a sinner, any more than a criminal can pardon his own crime. The second, and only way by which the demands of justice can be satisfied, and, at the same time, man's happiness secured, is by substituted or vicarious suffering—some other agent must suffer as man's substitute. But the efficacy of this substituted suffering depends upon the nature and character of the being who renders it. It would

not be lawful to defraud justice by giving a less for a more valuable satisfaction. If a true vicarious satisfaction is made, something must be offered to justice for the sins of man that is greater than the created and finite, something "that is greater than everything else that is not God," for the claims of justice upon every created being are as great as it can satisfy; hence no created being can render a vicarious satisfaction for the sins of another. Therefore, if one be offered to suffer as a substitute for man, he must be uncreated, one upon whom justice had no prior claims, that one alone is God. Therefore, God alone can make this satisfaction. In this case, Deity above can satisfy the claims of Deity; but though this is the case, man must render it, or it would not be a satisfaction for man's sins. For this reason the required satisfaction must be rendered by a God man. This is why God, in coming into the world, "took not on him the nature of angels," but human nature, that the same party that sinned might suffer; the Deity, being so associated with that party which suffered as to stamp those suffering with sufficient merits to atone for the sins of the whole world.

As Christ was pure and holy, justice had no claims upon him to suffer; hence, those sufferings were to make reconciliation for the sins of others—the human race.

2. God's veracity demanded the sufferings of Christ. God cannot be false in either his promises or threatenings. He had threatened to inflict sufferings upon man if he disobeyed, and man did disobey; therefore, God, in accordance

with the immutability of his nature, must inflict the threatened punishment; which punishment I conceive to be greater than the sufferings man endures in this life, even eternal in their duration and infinite in their realm. If man escape from this curse, a substitute must bear the curse and suffer in his stead; and no other substitute would answer the demands of justice but the God man, as we have already shown. Therefore, it was necessary that Christ suffer.

We think these two are the chief reasons why the sufferings of Christ were necessary to procure the salvation of man; namely, to satisfy the demands of justice, and to maintain the veracity of God. There are other secondary reasons, such as the following:

(1) The promises of God to Adam, that the seed of the woman should bruise the serpent's head; also to Abraham, "In thy seed shall all the nations of the earth be blessed," and various other promises, to fulfill which "ought not Christ to suffer, and enter into his glory?" (2) The various sacrifices of the Jews only typified, or referred to a greater or more glorious one of infinite valor to be made in "the last days." They were only valuable in the eyes of God, and efficient for the salvation of the people, as the means of directing their minds, hopes, and hearts to that greater sacrifice. In view of which, ought that sacrifice to be made, those sufferings endured. (3) God's prophets had predicted and minutely described the sufferings of Christ. Read Isaiah 53: "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God,

and afflicted. He was wounded for our transgressions, bruised for our iniquity: the chastisement of our peace was upon him: and with his stripes we are healed. . . . He was oppressed, and he was afflicted, yet he opened not his mouth. . . . Yet it pleased the Lord to bruise him; he hath put him to grief." In consideration of these predictions, was it necessary for Christ to suffer? As all the ceremonies, sacrifices, and oblations under the old covenant were designed to impress the human mind with the necessity of some greater offerings being made than present and future obedience, to propitiate the wrath and to satisfy the demands of the justice of Deity, ought not that offering to be made? Was it not necessary?

"It is the greatest of wonders that the very same divine justice which is armed with an eternal law of threatening and condemnation towards the transgressor, should, in the day and hour of judgment, not only hold back the sword of vengeance, and absolve from the punishment threatened, but should raise the criminal to heights of glory and happiness. Who does not wonder to see the truthfulness of threatenings converted into the truthfulness of promises, so that strict truth is kept on both sides, and in both aspects? These two contradictions are reconciled in the Lamb of God, the infinite atonement of Christ. Christ himself God, himself the priest, himself the sacrifice—has made satisfaction to himself, for himself, of himself. In Christ we behold not only a reconciled, but a reconciling Deity; an incarnate of God who, in the sinner's place, and for the sinner's salvation

furnishes what his own attributes of holiness and justice require.”

The author of “The Philosophy of the Plan of Salvation,” has assigned, also, another reason for the sufferings of Christ—that he might win the love of man, by thus exhibiting his love and sympathy for man, and perhaps it was this great manifestation of God’s love that prompted John to say, “We love him, because he first loved us.” It also moved him to say, “Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests, unto God and his Father: To him be glory and dominion for ever and ever, Amen.” Certain it is, if we cannot see the love of God for man, in the gift of his son, and his sufferings, and be constrained to reciprocate the same, we shall never know that love, in this world nor the world to come.

II. The nature of the sufferings of Christ.

All the sufferings that Christ endured were necessary. He suffered not more nor no less than was necessary to complete the atonement. This is evident from the fact that Christ was guiltless, and God would not inflict or suffer to be inflicted any unnecessary sufferings upon an innocent being. The sufferings of Christ have been divided into three classes—humiliation, physical torture, and mental distress.

1. Humiliation. He “made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” “Ye know the grace of our

Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor." "The foxes have holes, the birds of the air have nests; but the Son of man hath not where to lay his head."

2. His physical torture. See him in the garden of Gethsemane, bowed to the earth, the great drops of blood bursting from every pore, and hear his agonizing petition. Follow him through the various scenes of the awful tragedy, until he hangs between the darkened heavens and the trembling earth—then turn your mind,—

3. To the deeper distress of his mind, which was the principal seat of his wondrous sufferings. Hear that more than mortal cry, "My God, my God, why hast thou forsaken me?" God, in some mysterious way, forsook, or hid his face from Christ while the piercing arrows of wrath, and the fiery thunderbolts of justice were hurled against him, perforating his immortal soul.

III. The glory into which Christ entered.

"The sufferings that Christ should endure, and the glory that should follow," the prophets diligently enquired about, and even "the angels desired to look into."

1. The glory of his resurrection.

2. The glory of his ascension. "Leading captivity captive, and giving gifts unto the sons of men."

3. The descent of the Holy Spirit, which the Savior says "should glorify him."

4. The glorious exaltation of his humanity to sit on the mediatorial throne, at the right hand of God, the last link of the mysterious chain of human nature is forged. Man is united to the

Deity, in the person of Jesus Christ, who now sways the scepter of power and authority in heaven and earth.

OUTLINE OF AN ADDRESS

A REVIVAL OF RIGHTEOUSNESS IN THE NATION

I. Cause of our rapid financial growth. Following the Civil War, our country had a period of great financial prosperity. Clearly defined conditions caused this rapid increase in wealth:

1. Entering into our vast national inheritance of fertile soil and virgin forests, and turning these into money.

2. Gaining possession of the mineral resources of our land—the gold, silver, iron, coal, copper, zinc, lead, oil, and gas.

3. Creating the live stock and the packing-house industries.

4. Creating vast factories of steel, textile, leather, and food products.

5. The building of great railways, with aid of government subsidies of land, and the more recent electric roads.

6. The world-wide foreign trade of our nation.

7. A large body of superior native, and the largest body of immigrant wage earners known in the history of the world, whose services have made immense fortunes for employers.

8. A large number of men of rare financial ability, as well as opportunity, captains of industry, leaders in the employment of labor and in the exploiting of the natural resources of our country.

9. The civil laws allowing, or, at least, not preventing one man's owning, controlling, and using for his own advantage all the wealth he can secure.

These facts and conditions are a sufficient explanation of our nation's unparalleled growth in material riches.

II. The abuses to which these conditions have led.

A man's possessing great and irresponsible powers is always tempted to be a tyrant. A man having great wealth and limited public responsibility is tempted to abuse his riches, and indulge in the flaunting of costly clothes, jewelry, and equipage. The purchase of honors and office have tempted Americans to believe that wealth is the chief thing; and the whole land has cried: "Get rich quick. Get money by honest means if you can, but get it any way." This ideal of life has led to many public scandals:

1. Railway corporations have not been content with the large bonuses of land given them by the State, but have watered their stock to the injury of the public; and have further increased their gains by monopolies, rebates, and other unjust discriminations. Other corporations have been found guilty of equal crimes, as in the Standard Oil monopoly, the New York insurance frauds, and the Chicago packing house scandal.

2. The cry of the laborer who is oppressed in his wages, or compelled to toil seven days each week, the employment of women in the sweatshops, and the toil of the children in the mines

and factories, when they ought to be in school or at play, are notorious facts.

3. The cocain and opium joints, and the saloons and bar-rooms are created and sought to stimulate the flagging energies of an overwrought people. Their twin sister is the white slavery of our great cities, by which womanhood is made to minister to the lust and animalism of man.

4. Politics, as the science of government, is worthy of the best powers of the statesman, but it has been often corrupted, both in the purchase of office, and in its administration for the benefit of the official, ruling for private gain and for public good. Out of this condition, "bosses" have come into our cities, and our States, and our Nation, as corrupt and autocratic as the worst ruler in the Old World, who have encouraged all forms of vice and crime that they might have the aid of criminals in their own vicious reign.

5. Under the influence of the greed of gain, courts have been slow and uncertain in the punishment of criminals; this has led to an increase of crime. Add to this the fact that the rush for wealth has increased the nerve-tension, and the lack of self control of multitudes, and a ready explanation is found for the mobs, lynchings, and burnings which are our great shame in the eyes of the whole world, and the humiliation of every good citizen.

6. This dark picture would not be complete if I did not refer to the cancer of Mormonism in the West, and the often equally unrighteous marriages and divorces over all parts of our nation.

III. A revival of national righteousness is begun. It is said that when things have become as bad

as possible, they commence to grow better. Things have begun to grow better. The forces engaged, and the men leading this revival are significant.

1. From the beginning of his public life, with as much love of the people as Lincoln, and as much courage as Grant, the reform forces in city and State, and Nation have been inspired and led by that first of American citizens, Theodore Roosevelt, President of the United States.

2. Distinguished governors of great States have entered the field to fight for righteousness. Such men as Folk, Hoch, Hanley, Stewart of Pennsylvania, LaFollette, and the late Patterson of Ohio, and others, will be followed by a larger number of like spirits in the future.

3. Senators and assembly-men in State and Nation, make a long list enrolled in the cause of rescuing public justice and honor from their foes.

4. These are reinforced by the work and triumph of mayors, prosecutors, and distinguished citizens who have arisen in the cities to dethrone the bosses, and to secure the rule of decency, as in New York, Philadelphia, Chicago, Minneapolis, Cleveland, Milwaukee, and Toledo.

5. Add to these persons, these excellent leaders, the noble work done by the National Reform Association, the churches, the reform leagues, associations for law and order, The Anti-Saloon League, The Women's Christian Temperance Union, and women's clubs, and the never-to-be-forgotten masses of incorruptible voters who stand for the right, and you have an invincible army which, when mobilized, will sweep the enemy

of our fair land from the field, and bring in the reign of righteousness.

IV. Proofs that the revival is now advancing.

1. The nation will not produce less wealth, it will not be less prosperous under the reign of justice, but prosperity will be more equally shared, and a larger number of persons will enter into the rewards of their labors.

2. There will not be fewer railways, nor less money and persons employed in great public and private enterprises, but there will be less of watered stock and more of the Golden Rule.

3. It is a significant sign that during the past year there was an increase of conscience money returned to its right owners, and less betrayal of financial trust. The gifts for public welfare were the greatest in the world's history. The one gift of Mr. Rockefeller of \$32,000,000 for education added to a former gift of the same kind of \$11,000,000, has never been equaled by any other man in any age. Mr. Carnegie's gifts have also been princely, and the gifts of others should all be received in that optimistic spirit of good will which these gifts show, the just efforts of men to aid their fellowmen.

4. The increasing efforts of lawyers and judges and courts to bring to speedy and certain justice the violations of law in high, as well as low places, are triumphs of righteousness, and will secure greater respect for law and order.

5. The public press, both newspapers and magazines, as well as books, have given publicity to unrighteous conditions, and, while this has made pessimists of some, it has put to shame and

banished many of the enemies of society, as the daylight scatters the prowlers of the night.

6. Fairer wages and better opportunities are now offered the sons of toil. A recent trustworthy public statement says: "During the last quarter of the last year, about one hundred million dollars were added to the wages of railway men in this country. The great manufacturing industries distributed presents to their workmen at the holidays. The United States Steel Corporation gave each of its seventy thousand general laborers, unsolicited, an advance of ten cents a day, and renewed the opportunity to men in the employ of the company to buy stock in the corporation below the market price. Last year, twelve thousand men accepted this offer." Other companies are also awaking to righteousness, and the movement, if not universal, is at least, extensive.

7. Finally, the Church of Jesus Christ, accepting the Golden Rule and the law of love as its social ideal, has commenced to flow together for co-operant action, to make that ideal effective on earth. A federation has been formed of over eighteen millions of church people in America, which will include as many more adherents. This providential movement must mean that we are to have Christian ideals at the ballot-box, in our laws, and in our officials, throughout our land.

OUTLINES

OUTLINES OF ADDRESSES

THE WILL

[One of his great addresses, in outline only.]

- I. *Difference in men. What makes it?*
 1. Heredity. Illustration: Indian, of same family.
 2. Environment, climate, land, sea; social, religious.
 3. Will, habit; the Negro, the Englishman.
- II. *What is will? Self activity.*
 1. Power to choose, to do, to achieve, to go, self.
 2. Mind a unit; modes of activity.
 3. What will power has.
- III. *Freedom of proofs.*
 1. Conscience.
 2. Social order and law.
 3. Practical—"acts as if free."
- IV. *Proofs of free will.*

"The freedom of man in the act of choosing."

 1. The moral convictions of every man—right, wrong. Illustration—murder.
 2. The convictions of society law, and penalty it implies.
 3. Practical convictions of freedom—all act as if free. Spencer's theory.
- V. *Will power.*
 1. The will a creative energy.
 2. If architects, etc., creators of our own characters.
 3. Will has cleared away the forest, tunneled the mountains, turned the river from its course, and dotted the surface of the earth with evidence of its power.

4. Vast realms unconquered. (1) In material world, (2) in self conquest, (3) in social world.

VI. *The power of will illustrated from history and biography.*

1. Will power is purpose in life. The battle won is the plan. Illustration: the German and the French. Success of the journey—plan; life the same.

2. Two thrones—chance, providence.

3. How early choose? Illustration: Warren Hastings.

4. How choose? Enemies, friends. Bias follows, then your path is God's plan.

5. Vice. (1) Habit

"No change in childhood's early day,
No storm that raged, no thought that ran
But leaves a track upon the clay,
Which slowly hardens into man."

(2) Conquers the world.

"He who is firm in will moulds the world to himself"—*Goethe*.

"Where there's a will, there's a way."

ADDRESS ON CHINA

Introduction: Program; good wishes; rest weary ones.

I. *Land.*

1. Immensity, size 4,000,000 sq. miles. Location, mountains, rivers, plains, wall, canal, resources.

2. People. (1) Whence? (2) appearance, little or large.

3. Customs. (1) Domestic—marriage, children, boys, girls, house; (2) economic—bread and butter, farmers, sick, fish, trade; (3) educational—boys and girls; (4) political—emperor, cabinet, graft.

II. *New China.*

1. Modern education.

2. Opium traffic and habit. (1) Government action; (2) voluntary reform society.

3. Railways.

4. Post-office, telephone, and telegraph.
5. Army and navy.
6. Women awakening. (1) Woman's journal; (2) foot binding; (3) education of girls.

III. *Christian China—An Ideal.*

1. Bible.
2. Christian schools.
3. Missionaries 4,000.
4. Centenary conference Shanghai. (1) Review—200,000 communicants, estimate of Milne; (2) campaign planned; (3) Chinese church union.

ADDRESS ON THE PHILIPPINES

I. *Before Spanish Conquest.*

1. Negritos, Mohammedan
2. Malays.
3. Chinese and Japanese.

II. *Under Spanish Rule.*

1. Magellan, 1521 (1) Era of explorations; (2) subdued the islands, Spanish government; (3) Spanish priests or friars; (4) nine-tenths Roman, Christian; (5) Rule of the friars.

2. Benefits of Spanish rule. (1) Religion better than heathenism; (2) government; (3) agriculture; (4) manufacture; (5) commerce.

3. Defects—friars. (1) Grasping good land; (2) exorbitant fees for weddings, funerals, burials, and baptism; (3) suppressed liberty; (4) Immorality of friars. (a) Gambling, illustration—cock fighting; (b) living with concubines; (c) drunkenness.

4. Traits of natives. (1) Hospitable; (2) musical, Manila band, Mr. Tynell and wife; (3) industrious; (4) clean and neat, bathing; (5) credulous children (compare Africans); (6) mixed population—half-breeds, Chinese, Japanese, Americans.

III. *Benefits of American Rule.*

1. Civil strife suppressed.
2. Complete liberty.
3. Local self-government.

4. American schools.

5. Protestant religion. (1) Criticism answered—need; (2) churches operating; (3) Evangelical Union; (4) our Church; (a) where? (b) missionaries, illustration—reception: (c) concerts; (d) Baguio visit.

IV. *Outlook.*

1. For islands. (1) Agriculture—products; (2) mining—gold, copper; (3) lumbering; (4) manufacturing, cloth, hemp, sugar, tobacco.

2. Most hopeful people of the Malays; duty to them. I should like to go there.

ADDRESS ON JAPAN

I. *Land.*

1. Location and climate.

2. Size, 160,000 square miles; compare with California and Texas.

3. Surface. (1) Mountains, plains, rivers; (2) fertile soil, little farms, three-fourth acre; (3) products—rice, wheat, millet, beans vegetables.

4. Beauty—flowers, mountains, lakes, inland sea. Beautiful *vs.* majestic, Portland Heights.

II. *Old Japan.*

1. People—origin; Mongols, Chinese, Koreans, Malays; 50,000,000; composite versatility.

2. Customs: (1) Domestic—marriage, house, children; (2) economic—food, clothing, shelter, agriculture, fishing, mining and lumbering, war.

3. Education. Common people not educated.

4. Religions: (1) Shinto, origin, nature worship; (2) Buddhism—foreign; (3) Confucianism—foreign.

5. Political—change impending when Perry came 1853. (1) Emperor; (2) Shogun; (3) Daimios; (4) Samurai.

III. *New Japan—Transformation.*

1. Constitution government.

2. Laws.

3. Feudalism abolished.
4. Modern education.
5. Modern improvements: (1) Railways and street cars; (2) post office, telephone, and telegraph; (3) system of banking; (4) manufacturers; (5) army and navy.

IV. *Christian Japan Forces.*

1. Christian education, (1) Sendal, (2) Sayami, (3) Doshisha and others.
2. Printing-press, Bibles, hymn books, other literature.
3. Missionaries.
4. Christian union in Japan—Methodists, Presbyterians, and Reformed.
5. Local control.

NOTES ON FOURTH OF JULY SERMON, 1886

Text—"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." (Matthew 13:33.)

1. Providence reserved this continent for later use.

2. Prepared special blessings for the race then.
Illustration: Daniel's vision.

3. Not speak of dangers today.

4. The gospel leavening in our nation. (1) Our nation was established by Christian men and women, (a) Puritan, Huguenot, etc.; (b) Washington and others. (2) It was founded on Christian principles, (a) Liberty, a Christian idea; (b) equality before the law, (c) fraternity among men—"sons." (3) Its institutions are Christian. (a) Popular government; (b) popular education; (c) benevolent institutions (blind, insane, etc.); (d) Christian Sabbath; (e) Christian religion and morality, so far as any is recognized. Illustration: Fast days, thanksgiving, etc. chaplains, oaths. (4) Some things not Christian. (a) Slavery;

(b) Mormonism; (c) communism and anarchy; (d) whisky traffic. Illustration: Christian men not perfect. Trust the Christian ideal to do much. A Christian God permeated by Christian religion. Christian morality.

5. To what sources must we look for such results? (a) The Christian home, (b) the Sunday school; (c) the evangelical work of the church revivals; (d) private and public influence of Christian men.

6. We trust for this result; (a) God's providence, (b) Bible; (c) Holy Spirit.

7. These must transform this mixed mass of humanity.

OUTLINE OF ADDRESS DELIVERED AT LEANDER CLARK COLLEGE, TOLEDO, IOWA, IN 1907.

THE RELIGION OF AN IDEAL YOUTH.

Memory comes back like a flood, as I stand here to-day and search for the departed faces, or recognize those that still remain mingled with a majority of new ones.

I wish to first express my profound joy and gratitude for the privileges of the hour, and for the courtesy of your president in inviting me to share this hour with you.

My message is the most important one I ever brought to you. Incident.

Theme—The Religion of an Ideal Youth.

Text—"How is it that ye sought me? wist ye not that I must be about my Father's business?" (Luke 2:49.)

1. Christ's humanity obscured.
2. Here revealed. (1) Grew; (2) learned obedience, etc., made perfect, lived a human life on earth.

I. *He had a religious nature.*

1. Tarrying in temple reveals it.
2. All were so endowed. Necessary part of human nature, of imagination, memory, or social nature.
3. Why is one religious? Cannot help it, cannot destroy it, divine in us.

4. In what does it consist? Spirit of God in us seeking to lead. A sense of God, immorality, duty of prayer, and dependence upon God. In heart of all normal human beings, as reason, memory, or imagination. No better language than that of Paul in which to express it,

"Feeling after God," if happy. History.

II. *At this time a crisis in his religious nature.*

1. So earnestly inquiring in temple, forgot to return home, "My Father." Encouragement to a crisis.

2. In what it consisted.

3. A natural crisis in life, (1) from twelve to twenty-four years of age; (2) Christianity knew it; but did not keep it. Why? Illustration: Physical changes; Intellectual changes.

4. Bible statements, (1) remember; (2) seek first, etc.

5. Proofs from your experience.

6. Neglect here often fatal.

7. Need of special effort to secure such a result.

Illustration: Temple enthusiasm; Word of God; songs, sacrifices, throngs of believers.

III. *He became conscious that he was the Son of God.*

"My Father's business."

1. Greatness of such consciousness, not theory, but fact.

2. Baptism, voice ever after dominated him. His Father.

3. Greatest message to men, "Ye are sons of God." Parable, Prodigal Son.

4. How realized? "Because ye are his sons, God hath sent forth the Son of sons," etc. "The Spirit himself beareth witness," etc. Illustration: German family, Reading, Pa.

IV. *He caught a vision of his vocation—"My Father's business."*

1. God's business on earth, the business of every man.

2. Jesus consecrated himself to it. Scene at Samaria—"Hath any man brought him ought to

eat?" and the answer, "My meat is to do the will of him that sent me, and to finish his work."

3. Every man's work planned of God. "Whatsoever ye do," etc. God's partner. Illustration: Preacher, teacher, lawyer, physician, farmer, builder, house makers, etc., God's partners. All true work, God's work.

V. *He began at once to prepare for his life work.*

Thirty years, Bare field in spring, hardest daily life.

1. If there had been a college accessible he would probably have sought it, but these were for the favored classes then. He was a poor lad.

2. He pursued other means. (1) Nature's teaching, his environments, Nazareth, vale and hill. Face north on hill above Nazareth, to right, Tabor and Sea of Galilee, on left, Mt. Carmel and Mediterranean Sea, behind, Plain of Jezreel, influence on a susceptible soul. He learned from this grand open book of nature. Life, birds, plants. (2) Synagogue and Old Testament.

3. Daily toil.

4. Association of men. Prayers and obedience.

5. Home life and love of a noble mother. Illustration: Jesus on the cross remembers his mother, Widow and only son. Hon. H. A. Wilson.

VI. *Started upon his work; eighteen silent years of preparation, filled with Spirit of God, complete equipment.*

1. Might have gone forth in his own purity and strength, but did not.

2. All have a measure of God's Spirit, but need his fullness. Illustration: Well at Toledo.

Class of 1907, God sifts the nation each year to gather into the halls of learning an elect body of noble youth. It is your Father's good pleasure that this greatest privilege of life is yours. God is your refuge and strength, His treasures are at your option.

"Let us, then, be up and doing,

With a heart for any fate;

Still achieving, still pursuing

Learn to labor and to wait."

A SERMON IN OUTLINE

Text—"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." (II. Corinthians 3:18).

1. Context.
2. Exposition of text.
3. *Theme*—We are all God's Mirrors.

The coming of Jesus is the beginning of a new creation; henceforth the life of man is the life of the Spirit. Man is created anew in Christ Jesus, in the image of God, in righteousness and true holiness. Animal man is transformed into a mirror of God.

I. *Man's nature must be unveiled to the presence of God.*

It is possible to have eyes and see not; ears and hear not; hearts, and perceive not. Animals have as perfect external organs of sense as men, but they are not known to have seen the beauty of earth, or the glory of the heavens, or to have heard the song of the morning stars, or the music of the spheres.

Some souls have a vision of the unseen, and "endure as seeing Him who is invisible" "While we look not, etc." This unveiling is accomplished by a process, illustrated by the process of education. Illustration: Child learning to read, literature, Newton, the child and the man.

1. By obedience to the truth already known.

Illustration: Ruskin said, "Every sin that a man commits hides from his eyes, Jesus." He that "willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak for myself." "He that hath my commandments, etc."

2. By purity of heart, the vision is attained. "The pure in heart shall see God." God is as near us now, geographically speaking, as he ever will be; vision needed. The psalmist: "If I ascend, etc."

3. By loving sympathy with God so far as we have learned to know him. Old Testament, "The secret of the Lord is with them that fear him and he will show them his covenant." New Testament, "The

secret of the Lord is with them that love him, and he will show them himself."

Appreciation, sympathy, love are the great eye-openers. Illustration: Homer, Shakespere, your enemy. The affections of the heart have their visions which the light of the mere intellect cannot attain.

II. *We all, with unveiled natures, are God's mirrors. "We all with unveiled faces reflecting."*

1. God's delights are with the sons of men, and he uses many ways of approach to men. "The heavens declare his glory, etc." Nature has been his favorite way of approach. Illustration: Theophanies. Finally, in the God-man he lived a human life on earth. God's glory, God's exultation to men.

2. Every man, as he approximates Jesus Christ manifests God to his fellowmen. This is the great truth underlying the priest's assumption to forgive sins. Illustration: Chicago Fair, fire at cold-storage building. Each Christian has the same right; this is Carlyle's doctrine of the divine right of things; also Emerson, "Tell me where lives the man of all goodness," etc. That is to say; The normal and spiritual qualities of God and men are the same, only differ in quantity. Illustration: Love, goodness, meekness, justice, patience, holiness. Broken mirrors. Abraham.

III. *By mirroring God's glory, we are more and more transformed into his image and glory. "We all, with open face, etc."*

1. Not the merely hearers, but the doers; not the merely receivers; but the dispensers; not the merely ministered unto, but the ministers; not the merely saved, but the saviors of others become more and more like God. God works in men to will and to do as men work out their own salvation. His process is one of transformation. Illustration: winter to summer. Man's transformation of the earth. Man makes his environment, his mirror, as he is able—home life, flowers. Illustrations: Indians in America. Christians in America. Pennsylvania farmer.

2. Each one makes the outer to reflect the inner. The earth is man's mirror by the transformations. Man is God's mirror. Illustration: Man slowly transformed. The earth—heavens and new earth. Even now, body reveals soul.

IV. *The hopefulness of the process by which man becomes God's mirror. "As the Lord the spirit." "Beloved now are we the children of God, etc."*

1. God, the Spirit, is immanent in all his work, and especially in men. Pessimism due to forgetting the fact that God has not finished his work yet.

2. The Lord as Spirit still works in earth. Illustration: Peter, Paul, John. Stormy sea made a mirror of heaven. Central Park, N. Y.

"Not by might, nor by power, but by my spirit, saith the Lord of hosts."

SERMON IN OUTLINE

Text—"Think not that I am come to destroy the law, or the prophets: I am come not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matthew 5:17, 18).

In this language Jesus Christ sets forth his relation to the law and the prophets, and bears testimony to the Old Testament.

Jesus Christ lives in the world to-day. His life, teachings, power, authority, spirit, and church, man will not let die. They are the most precious heritage of our race. This heritage can be accounted for only on the truthfulness of the Gospels. Christianity is a fact before all eyes. It is an effect of a cause adequate to produce it. That cause is Jesus Christ. As a river may be traced back to its origin, so Christianity may be followed back to its fountain head in Christ. Taking the Gospels as a history of the life and words of Christ which all scholarly men admit, I propose to answer the most prevalent form of the skepticism of our day by establishing an opposite view.

I. *Jesus Christ is the Son of God.*

1. He declared himself to be the Son of man in the sense in which he is the highest product and type of humanity: The new head and the new beginning of our race—the second Adam.

2. He also said he was the Son of God. (1) In conversation with the man whose sight was restored, Jesus said unto him, "Dost thou believe on the Son of God?" He said, "Lord who is he that I may believe?" Jesus replied, "Thou hast seen him and it is he that speaks with thee." (2) Before the high priest he was asked, "Art thou the Christ, the Son of the Blessed?" He answered: "I am."

3. He allowed others to call him the Son of God. (1) The disciples on the sea of Galilee. Jesus walked on the waves and calmed the sea; and the disciples said, "Of a truth, thou art the Son of God." (2) Peter's great confession is to the same effect. State circumstances. Peter said, "Thou art the Christ, the Son of the living God."

4. Not Son of God in the sense in which men and angels may be, but as equal with God. This was the charge of blasphemy. "He that hath seen me hath seen the Father." "In the name of the Father, the Son and the Holy Spirit."

5. This is in harmony with all his claims. (1) Fulfiller, founder, etc. (2) Forgive sins, give peace. (3) Rise from the dead, etc.

6. This is in harmony with his sinless and holy life. (1) No outward work or act, no inner conviction of cause revealed sin in him. (2) This is an exception to all the race. (3) A moral miracle, which sustains his claim. "Which of you convinceth us of him?"

7. In harmony with his works. Turned into wine, multiplied the loaves and fishes, walked upon the waves, opened eyes and ears, healed the sick, cured the palsied, cleansed the leper, raised the dead. To such a one these are every-day events, and to be expected.

8. God, the Father testifies to the claim of his Son. (1) At baptism (2) Mount of Transfiguration (3) By

raising him from the dead, God declared him to be the Son of God, with power by the resurrection from the dead. His resurrection is as capable of proof as any history, even by the witnesses who saw him on ten occasions after the resurrection; by the descent of the Holy Spirit, by the origin and existence of the church, by the coming of Paul to whom he appeared, and his manifestation in the world today.

II. *Jesus Christ is the fulfiller of the law and prophets.*

1. By correctly interpreting their meaning (1) Illustration: "Thou shalt not kill; but I say unto you whosoever is angry with his brother without a cause shall be in danger of the judgement." (2) Golden Rule. (3) Law of love, "On Christianity hangs all the Law and Prophets"—"Love is the fulfilling of the law."

2. By being the substance and truth, of which they were types and figure ceremonies. (1) Illustration: Tomb of God, (2) The perfect prophet, priest, and king, "The Son of man."

3. By fulfilling the vision and hopes of all the holy prophets since the world began. (1) The Hebrew prophets. (2) All Gentile prophets and religious, Greece, Rome, Egypt, Arabia, India. (3) They were partial, he is the fullness of grace and truth. Paul said, "Whom ye ignorantly worship," etc. Jesus said, "Then shall the Son of man, etc." Illustrations: Oak, acorn; seed, flower; man, child; heaven, earth.

III. *Jesus Christ is an infallible teacher of ethics and religion.*

1. Eulogies. (1) Spake with authority. (2) "As never man spake." (3) Nicodemus, "We know thou art a teacher."

2. He claims to be a teacher from God. "He whom God hath sent speaketh the words of God." "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." "To this end was I born, and for this cause came I unto the world, that I should bear witness unto the truth." He is the truth.

The objector says, He confessed he did not know all things. There was a mysterious implying of self; but he knew all that God sent him to teach, "The words which ye hear are not mine, but the Father's which sent me." "For he whom God hath sent speaketh the words of God." "The words that I say unto you, I speak not of myself; but the Father abiding in me, doeth the works." Illustration: Specialist in medicine.

3. Christ taught all the Father gave him to teach. If by the Father's will and his own voluntary limitation, he did not know this fact, and confesses it, he thereby implies that he does know what he is sent to teach. He says, "We speak that we do know." There were grave reasons why the day of his return should not be made known.

4. The unique nature of Jesus Christ, as Son of man, and Son of God; the unique sinlessness and holiness of his character, and his endowment of the Spirit without measure compels belief in his infallibility as a teacher.

IV. *Jesus Christ bears witness to the Bible as the word of God.*

1. Came not to destroy, but to fulfill. "It is true and right, and I fulfill it as true."

2. He knew well the Old Testament.

3. He often quotes it. (1) In the temptation, "It is written, Man shall not live by bread alone." "It is written, "Thou shalt not tempt the Lord thy God." "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (2) At Nazareth, Read Isaiah, 53. This day is this scripture fulfilled in our ears." (3) After the resurrection. "O foolish men, and slow of heart to believe." "And beginning at Moses and the Prophets, etc."

4. He calls the Old Testament the word of God. (1) "If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" (2) Charges scribes and Pharisees of making void the word of God by their traditions.

5. Here calls the Old Testament truth, as he said of himself: "I am the way." "Sanctify them through thy truth, thy word is truth."

He constantly quotes the Old Testament as true: He ordered his life by it; he claims to fulfill it; he, therefore, testifies that it is true, trustworthy, and of divine authority. The New Testament is certified by him. He promises to give the Holy Spirit to guide into all truth. "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth, etc." Pentecost came.

Objector asks: "Is it all true and accurate?" Transcription, translation, interpretations substantially true. Illustrations: Living word and written word; grains of sand,

V. *Experience proves. Experimental proofs.*

1. To the individual. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." "Tested, Jesus Christ by his word is the light of the world; Jesus Christ by his cross is the Saviour of the world; Jesus Christ by his Spirit is the life of the world." The one who incarnates his word, cross, and spirit needs no other evidence of the divinity of Jesus Christ; he has the witness in himself, and no more need of other witnesses than did Elijah while ascending to heaven in the chariot of fire.

2. Observation in the world. (1) His effect on mental power. Illustration: World's Fair, Chicago. (2) In His finished products. Illustration: State prison and company of true Christians. (3) In the testimony of the wise and good of earth: For 1900 years, poets and painters, philosophers and scientists, philanthropists and reformers, statesmen and rulers have recognized Jesus of Nazareth as master and model. (4) Its effects on the world. What is Christianity doing in this world? Taming and clothing the savage; liberating and honoring womanhood; guarding and educating childhood; revering old age; building churches and school-houses, asylums, temples of justice, and happy homes.

As the river of the water of life, He causes the wilderness and the solitary place to be glad, and the desert to bud and blossom as the rose, he is a fountain in a thirsty land, and streams in the desert, he causes the lame man to leap as a hart, and the tongue of the dumb to sing. He is throwing up a king's highway over which the ransomed of the Lord are returning to Zion, with songs and ever-lasting joy; and sorrow and sighing flee away.

OUTLINE NOTES OF AN ADDRESS

FAITH AN ELEMENT OF POWER.

I. *Composition of the age.*

1. Materialistic Age. Body and spirit. (1) In theory; (2) in practice. But man shall not live by bread alone.

2. Reaction to opposite extreme. Signs along streets in great cities: "Astrologer," "Trance medium," "Mental healer," "Mind reader," "Fortune teller." Doweyism, and similar fads, symptoms.

3. This want or desire is the Church's opportunity. (1) Wants move the world—hunger and thirst; (2) assure us of a new day, a new springtime in which He is our Savior and Lord in all realms.

4. This new age is one of faith.

5. Faith is the greatest word in the New Testament. Jesus, Paul, John, walk and live by faith. "This is the victory that overcometh the world, even our faith."

6. Meaning of faith, the things believed; articles of faith. Contend earnestly for the faith.

II. *Our power to perceive or know the invisible.*

Illustration: Moses "by faith forsook Egypt . . . for he endured, as seeing him who is invisible." Paul speaks of looking "not at the things that are seen, but at the things that are not seen, etc." Jesus says, "The pure in heart shall see God."

1. The opposite of sense perception. It is confidence. (1) Of the heart; (2) akin to love or friend-

ship. "Faith worketh by love." Illustration: Abraham, faithful, friend of God. (3) Common in daily life. Illustration: Farmer—plows, sows, reaps; in business world—credit; in society—built on it.

2. Faith is a conquering power. (1) Tends to action, (a) All mental states tend to action, (b) The more fundamental the mental state, the stronger the action. Illustration: Columbus.

3. Faith creates enthusiasm in its possessor—a ferment of energy. Illustration: Palissy and enamel, every great invention, discovery, work of art, reform, etc.; the prophets' vision; optimism of Jesus.

III. *Faith is a contagious element and enlists the strength of others.*

1. Every mental state tends to infect others according to its energy. Illustration: Luther and the reformation; Wendel Phillips and slavery; Henry Ward Beecher and England; believe a thing strongly and others will have faith in it.

IV. *Greater than all this, faith in God or in Jesus Christ makes man a channel of divine power.*

Paul said, "I can do all things through Christ which strengtheneth me." Illustration: Nile River. Hebrew roll of heroes: Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Judges. Great battles to be fought, faith needed for victory. Illustration: Association in Toledo, Iowa.

"Then let us be up and doing with a heart for any fate, etc." Paul the hero, challenges the universe, "What then shall we say to these things, if God be for us, who can be against us?"

V. *How grow such a robust faith.*

1. Pray, "Lord increase our faith."
2. Keep close to men of giant infections.
3. Study the Word of God.
4. Read the lives and works of the faithful.
5. Put to use the faith you now have.





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